H. ARMSTRONG ROBERTS

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October 25, 1955

The

LUTHERAN WITNESS

Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"A MISTAKE"?

Do you not think you made a mistake in publishing the article "How to Vary Our Common Service" in the September 13 WITNESS? It comes as a complete surprise to many readers.

Charlottesville, Va. A. L. BARGER

"YOUNG AND OLD READ"

"How to Vary Our Common Service" drew more comment in one week of contact with my parishioners than any other article of recent issue in the WITNESS. Young and old read this article and approved the suggestions made.

Chicago ROGER L. SOMMER

NO MONOTONY IN HOLLYWOOD

We, in St. Paul's Lutheran Church, kneel twice during regular services: first, right after the processional hymn, for the Confession and Absolution, and, secondly, right after the sermon, immediately after the *Votum*. This breaks up much of the "sameness" and "monotony" of the common service. Besides, this lends a highly spiritual and effective atmosphere to the service. I never find any monotony in our services.

North Hollywood, Calif. J. B. DRAPER

MORE PRACTICAL ARTICLES

So many of your articles are very good, but they are always theoretical. Could you not show us how we can *really* apply our Christianity in every situation of our daily lives?

St. Louis, Mo. E. B.

TOO MANY LIVE THE LOWER LIFE

The LUTHERAN WITNESS is getting to be more on the spiritual side. I am very glad and pray that the gifts of the Spirit will show forth and arouse its readers to thorough repentance and holy lives.

Articles like "Whosoever" lull Christians who live the *lower life* to sleep. A person who abhors sins, as those mentioned in that article, will naturally try his utmost to save the fallen.

Rahab lived in her sins before she was saved but was a respectable person later. David suffered bitterly for his wrong deeds. Peter also endured agony. If they had listened to the Word, they would have saved themselves much grief.

We have our Savior's promise that we will be victors over sin, devil, and the flesh if we hold to God's Word.

If we would read and hear much more about positive Christian living — the Bible is full of it — we would have fewer marred consciences and stronger Christians, and much more would be done for those who are in the devil's filth chains. Jesus commands us to let our light shine. He also gives us this strength. All we need to do is to receive His Word, praying for the Spirit.

Bonduel, Wis. GERTRUDE SIMON

IDEA THEY HAVE LOOKED FOR

The writer of the letter "Oh, for a Bulletin Board" in the September 13 WITNESS deplores the fact that on her Colorado vacation she found so few "marked churches." Perhaps she should vacation here in Wisconsin.

Marker on Outskirts of Sheldon, Wis.

The snapshot shows a marker placed on the outskirts of Sheldon, Wis. There are four such signs here. They are easily read and give complete information about Sunday school and services. The colors — maroon background, silver letters, gold cross outlined with scotchlite, the service schedule in black letters on a yellow background, and a white trim — make an attractive and outstanding sign. Members of the congregation built the signs. Perhaps the picture will give other congregations the idea they have been looking for.

MELVIN R. GEFFERT, *Pastor*
Trinity Church
Sheldon, Wis.

GRATITUDE FROM BLACKWELL

Since the disastrous tornado of May 25, which spelled "total loss" to the church, parsonage, and parish house (WITNESS, June 21) of Trinity Lutheran Congregation, Blackwell, Okla., a goodly number of fellow Lutherans have come to our assistance. Next to God's unchanging grace, this prayerful help of fellow Christians has shown us that we do not stand alone.

We still, of course, have a terrific challenge before us in our rebuilding program. The congregation has purchased a fine parsonage; the architect is presently working on plans for our new church. Services are being held in our Junior High School, and we have rented the old American Legion Building for our weekday activities.

It makes us very humbly grateful to God and our fellow Lutherans who have done so much to help us. This morning came a letter and a check for $600 from Tabor Church in Chicago. The pastor, Carl Matthies, had labored here for 14 years as first resident pastor at Trinity.

EDWIN T. HEYNE, *Pastor*
Blackwell, Okla.

POWER OF PRAYER

It was called a miracle! Yes, e
this day when there is so little fa
anything that is not made or rul
man the explanation still holds:
a miracle! We who were in the
had every reason to panic, yet the
little panic. There was, instead,
prayer.

Among the passengers was at
one confirmed Lutheran, one Lut
who knew the words of the 23d P
knew well that this was the praye
would most certainly be heard by
This Psalm had provided the powe
strength many times in the past
given courage to her through many
ficulties. . . .

God brought our plane in to a
landing. That plane would neve
again. Its twisted frame could n
repaired after this landing. Wher
finally came to a stop on the very
of the landing field, one elderly lad
nounced in a very clear voice that v
was in most of our hearts: "Rememb
thank God for this!"

One of the passengers,
MRS. L. THOM
North Hollywood, Calif.

✠

THE COVER

The statue of Martin Luther
erected in 1895 in Eisenach, Sax
where the young Martin lived
1498 to 1501.

Adolf Donndorf, professor at the
School in Stuttgart, Germany, was
sculptor for the memorial.

The Lutheran Witness

Official Organ of
The Lutheran Church — Missouri Syno

Direct all correspondence on business ma
ters and changes of address of subscribe
to Concordia Publishing House, 3558
Jefferson Ave., St. Louis 18, Mo. Chang
cannot be made without the old address
well as the new. If possible, please se
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THE LUTHERAN WITNESS
October 25, 1955, Vol. LXXIV, No. 22

Published biweekly by Concordia Publish ing House, O. A. Dorn, General Manage 3558 S. Jefferson Ave., St. Louis 18, Mo Subscription: $1.50 a year, strictly in ad vance. Entered as second-class matter a the Post Office at St. Louis, Mo., under th Act of March 3, 1879. Acceptance fo mailing at special rate of postage provide for in Section 1103, Act of October 3 1917, authorized July 5, 1918.

PRINTED IN U. S. A

ther s Legacy TO YOU

By PAUL M. BRETSCHER
uate Professor, Concordia Seminary, St. Louis

od has relieved me of all con- cern for my salvation. I now know that my salvation de- s on *His* and not on *my* will. as promised to save me, not se of my striving and effort but se of His grace and mercy. Now e assurance. For God is faith- He does not deceive me. He is werful and so great that no evil t and no other adversary can one Him and pluck me out of afekeeping."

hese are not the escape senti- s of a religious neurotic, or the vescent outpourings of an ane- mystic, or least of all, the logical lations of a medieval metaphy- n. They are the sober convictions man who wished to be no more a *Christian* man and a responsi- doctor of Holy Scripture. They words of Martin Luther found in profound treatise *On the Bondage he Will.*

Behind these words, and extending a period of more than a decade, the tempestuous struggle of a soul revolt against God but also the ne calm of a soul at peace with . Behind these words lay the nenting question, "How can I find racious God?" but also Luther's overy in Scripture that God in grace freely forgives sin for ist's sake and accepts the sinner, worthy as he is and in spite of his Behind these words lay Luther's -revealing lectures on the Psalms, Romans, on the Epistle to the brews, and on other parts of Scrip- ; his three monumental writings 520 culminating in *On the Free- of the Christian Man;* his world- king confession at Worms; his e in the Wartburg; and Erasmus's tise *On the Freedom of the Will.*

Luther's Discovery

The discovery in Scripture that salvation was the result of God's not of his own will, that man s salvation not because of his love God but because of God's love of , that God's grace in Christ Jesus ved God to forgive sin and to save nally, and that the Christian man, unreservedly commits himself to God of grace, may be altogether ain of his salvation — this dis- ery was the divinely wrought revolution in Luther's heart and mind. It became the criterion and cornerstone of all his further thinking and teaching. Because he believed with all his heart in the truth of that discovery, therefore he soon found himself at odds with monks, bishops, canon law, the Pope, and, to his great sorrow, also with Erasmus. Because his understanding and interpretation of Scripture was from now on determined by that discovery, therefore Martin Luther became the Reformer of the Church of Jesus Christ.

Purpose in Life

Why did this discovery mean so much to Luther? Because he had developed a most sensitive view of life. For him life was a "given." But life was for him also a "something" which must be conquered, possessed, and understood. Life must be lived in keeping with the purpose of life. But in probing into the mystery known as life and its purpose, Luther found himself overwhelmed both by its beckoning opportunities and its disillusioning uncertainties. Yet there must be meaning and purpose in life. But that meaning and purpose, so Luther discovered, is understood only when life is related to God. But to which God? Not to a God who is only the projection of man's own ego and desires; not to a God of whom man is a divine spark, but to a God who alone is sovereign, who is the Creator and Sustainer of life, the God who is both consuming Fire and consummate Love.

But what is the relation of man's life to this God? Whatever others might reply to this question, of one thing Luther was certain. His own life was a sinful life, sinful in every manifestation, sinful to the core, so sinful that he recoiled from its contemplation with remorse and terrors of conscience. And Luther daily lived in the presence of death. Yet for him the terrors resulting from a contemplation of death were hardly more torturesome than the terrors resulting from his contemplation of life. For death is only the culminating realization of what the sinner fears throughout life. What crushed Luther was the accusations of God's holy Law, the insinuations and temptations of the devil, and the guilt of sin. And so, throughout life, Luther experienced in his soul the bitter anguish of hell.

God's Saint

But Luther had also discovered that the righteous Judge who gave the Law nevertheless loved him for Christ's sake. Luther believed with all his heart that Christ had fulfilled the Law for him, borne the burden of his sin, and vanquished death and devil. And so, Luther was assured, he has been freed from both the present and future anguish and torture of hell and enjoyed even in life a glimpse into the glories of Paradise. Now he was a saint in the sight of God. Now he could, directed by the power of the Spirit, live as a saint. Now he could die as a saint. As a reconciled sinner, at peace with God, he could now put his life and vocation into the service of his family, of the church, and of the state. But the basis for that assurance, so he knew, lay in the promises of the God and Father of the Lord Jesus Christ.

"By Grace"

Luther's greatest legacy to posterity is that you and I may have the assurance that our salvation is not the result of man's choice and will, but wholly and only of God's free will and grace in Christ Jesus. And the most eloquent thanks we can render to God is to live lives which reflect this awareness of the certainty of our salvation, to be concerned that others might share this assurance with us, and so to live day by day that in death's hour we can depart with the prayer in our heart: "Father, into Thy hands I commend my spirit, as I have commended into Thy hands and into Thy will my salvation."

"By grace I'm saved." To be able to say and sing this theme thoughtfully, confidently, courageously, and even defiantly, is Martin Luther's supreme gift to all penitent sinners.

Luther Returning from Worms

"MARTIN LUTHER"

Is That "Religious" Novel Religiou

By WALTER RIESS, St. Louis, Mo.

When James Jones's *From Here to Eternity,* in the form of a motion picture, carried away a barrage of Academy Awards, no one could even pretend to be surprised. The novel had already influenced so many people that the Academy Award was almost a postscript.

We wonder, however, whether any Christian movie-goer asked himself, after viewing *From Here to Eternity,* "Now, just what did that picture say to me?" Or whether any Christian reader asked himself, after finishing the novel from which the picture was made, "What is the author really trying to get across?"

Neither Hollywood nor the novel-publishers have gained a reputation for being too much interested in people's souls. In fact, quite the opposite, they have persisted in spreading through the veins of America a steady seepage of illegitimate sex, immoral violence, and disrupted home life.

What is worse, the few novelists who call themselves "religious" are often only religiously sentimental. They deal with the outer skin of religion but ignore the beating pulse of religion: the atonement of Jesus.

Many critics termed Lloyd Douglas' *The Robe* a Christian novel. But Marcellus, its hero, never really attains belief in Christ as his Savior. Instead, Marcellus, at the end, shows himself a victim of pagan superstition. He is asked by Caligula: "Are you fool enough to believe there is some power in it [the robe]?" Marcellus replies: "It does possess a peculiar power, Your Majesty, for those who believe that it was worn by the Son of God."

Many times, in the novels of Hemingway, there are prayers. But they are said by people who use prayer as a talisman, a neat little rabbit's foot, which can, when stroked, produce magical results. Obviously such fiction does not deserve the title "religious" or "Christian."

Some novelists, happily, have avoided the trend to cheapen real religion into emotionalism. With his first best-seller, *Cry, the Beloved Country,* Alan Paton proved himself not only a novelist of first rank, but also one of genuine Christian faith. He shows in his second novel, *Too Late the Phalarope,* a correspondingly sure grasp of the Messiahship of Jesus Christ and a constant willingness to tell of that Messiahship.

"Who indeed," asks writer Paton in *Cry, the Beloved Country,* "knows the secret of the earthly pilgrimage? Who knows for what we live, and struggle, and die? Who knows what keeps us living and struggling, while all things break about us? Who knows why the warm flesh of a child is such comfort when one's own child is lost and cannot be recovered? Wise men write many books, in words too hard to understand. But this, the purpose of our lives, the end of all our struggle, is beyond all human wisdom. O God, my God, do not Thou forsake me. Yea though I walk through the valley of the shadow of death, I shall fear no evil, if Thou art with me."

So the true God and the very rhythm of God's book have had their sway in a novel of our time. It is a beautiful thing to see this happen to words, especially when Christ Himself is specifically, thoughtfully mentioned.

It is most important that a Christian reader learn to distinguish religious emotionalism from true religion. The point of difference is always the Saviorhood of Christ. If an author writes about a Christ who is ever so good, ever so kind, ever so exemplary in His life, and yet ignores the fact that Christ died for the sins of men, he cannot be considered a truly Christian novelist. And if he is "religious" at all, he is religious only in a vague, unreal sense.

It is always wise to think carefully about the meaning of any novel. William Faulkner, who won a Nobel Prize for his writing, has given the world little more than tragic and godless pessimism, cloaked, it is certainly true, in most striking terms. E Caldwell and Mickey Spillane, novels dominate the pocket stands, have written much ma dealing with Christless violenc shame. This is not the kind of one should wish to pass on to his dren or even to read too avidly self. Most novels have a messag their message can injure the and soul of a man, dangerously.

H. ARMSTRONG ROBERTS

At its worst, the merely emo novel can pull the eyes of a man from the cross of Christ and f them onto the flesh-deep outer as of the Christian life: the fine w the earnest words, the sincere i tions. The Christian reader may forget what Paul said in Ephe 2:8, 9: "For by grace are ye s through faith; and that not of y selves; it is the gift of God; n works, lest any man should boas

It would be foolish, if this wa is accurate, to believe too readil jacket blurbs which advertise e half-way-decent novel as being " gious." Or to subscribe too quick any one of a dozen book clubs w choose "the best, the finest no Sad to say, the critics who writ blurbs and choose the club book not always conscious of their res sibility to choose novels which not offend sensitive Christian ta

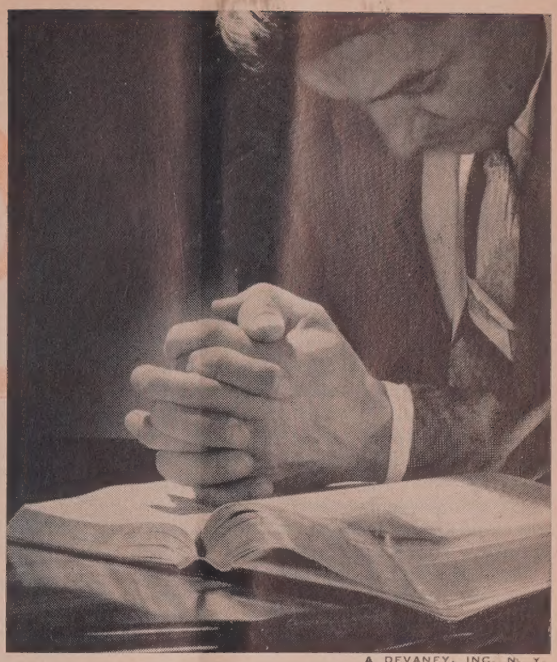
Among recent regular select of all the major book clubs in country, the writer was unable to one truly Christian religious n There were offered, however, som ternates which could rightly claim title "religious." Christian rea who know how to judge a novel find enjoyable literature for th selves and their families by choo *carefully* from the available no offered by clubs or stores.

Needless to say, the church h self is deeply interested in publici the really Christian novel. Chris publishing houses regularly adver novels written by authors who h found their life in Christ, the Sav Several of our magazines rev monthly the cleanest offerings of novel publishers. Concordia Publi ing House sponsors a book club furnish regularly, and at a reasona cost, Christian reading of first qua In addition, promising young auth are receiving encouragement and, some cases, financial assistance to them in producing Christian fict

Surely, Christian readers know in whom they have believed not accept tawdry emotionalism lieu of the Christ once crucified for

Live with Christ . . .
ve Up the Name
"Christian"

By PAUL J. SCHULZE
Pastor, Pilgrim Church,
Bellevue, Wash.



A DEVANEY, INC. N. Y.

A Christian wants to make every decision as Christ would want him to make it

tirely too many of us belong to 'church." Not enough of us belong to Christ. Entirely too people claim church member- Entirely too few claim Christ bership.

ining the church for many is joining a club. And quite a ar club it is, too. Its member- is increasing as it seldom has e.

Like This

lad in high school joined the espeare Club. To get in, he d Macbeth's "Dagger" speech. he promised to attend regularly day afternoon meetings, pay hly dues, and take part in a once a year. But, never will youth have much to do with Shakespeare himself, because Shakespeare is dead.

ne lad's parents joined the ch. To get in, they spoke a few s in a short ceremony near the They promised to attend Sun- services, pay regular "dues," and bly serve on a church commit- They became members of ist's Club." But how much will have to do with Jesus Christ elf?

the case of many "church- ber" Christians, sad to say, Jesus st might as well be what Shake- re is — dead.

Church-member" Christianity s both safe and popular. It n't bother people about how they during the week, what they say eir neighbors, what they do with children, or what they live for desire in their hearts.

Startling Truth

he religion of Jesus Christ is practiced when one merely joins respectable community organi- n, the church. It is practiced individual people discover daily tartling truth that Jesus Christ settled the score" between them God.

he Christian religion then calls eople to take this Jesus Christ their homes, into their work- , into their back yards, into total life. Christians are to live God's Son, Jesus, as closely as a husband or a brother.

hat was St. Paul's admonition to Colossians when he said: "As ave received Christ Jesus the Lord, so walk ye in Him." (Good-speed translates: "You must live in vital union with Him.")

In other words: "You have accepted Jesus Christ. He is your Savior. You believe that He is the Son of God who has redeemed you into the family of God. Now there is nothing more important for you than to identify yourself completely with Jesus Christ and live every hour of every day with Him and for Him."

Beware!

St. Paul's next thought is just as significant for us as it was for the Colossians: "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men . . . and not after Christ" (2:8).

What St. Paul warned might happen to the Colossians, has already happened to many of our "church-member" Christians today. They have become blind (without realizing it, of course) to the real issues of eternity. Together with the Christless world about them they are fondling the idols of modern electric appliances, better jobs, higher education, new houses, and more leisure time; and they are sacrificing themselves on the altar of sin before the gods of Worry, Pride, and Selfishness.

Dreams!

The ether of the world's philosophy would drug Christians into a spiritual slumber and with the Christless world about them would have them dream: "Life will be good to us — someday. If only I could get a different job. If only we could go on a long vacation. If only we could get a new house. If only we could get a new car. If only I could make more money. Then everything would be different. Then I would be happy." Dreams! Foolish dreams!

In the case of people who don't know about Jesus, we need not be surprised if they interest themselves only in the things they can see or touch or taste or smell.

But we, who know Jesus as the living (once dead but now risen) Son of God, ought to remember that Christ wants to be the first and foremost object of our affections.

He wants to live in intimate closeness with each one of us every day of our life. He wants to be part of all that goes on in our mind, our heart, our job, our recreation, our checkbook, the whole of life.

His Name

When a woman marries, she takes her husband's name, and she goes with him to his home. She doesn't stay in a distant city and visit him on holidays. Similarly, when a person accepts Jesus as his Savior and takes on the name Christian, he will want to live with Christ, live every moment in His presence, and make every decision as Christ would want him to make it.

We have to live with Christ or give up the name Christian. Let's bear Christ's name proudly. Let's take Him into every corner of our lives and live with Him all the time.

Your SYNOD

THE PRESIDENT

The agreement between the Armed Services Commission of our Synod and the Bureau of Service to Military Personnel of the National Lutheran Council has been mentioned as an additional charge of the "unionistic spirit" of which our Synod is supposed to be guilty. To be altogether fair and in a position to judge correctly the charge made against us, we must know the agreement. Hence I shall quote it:

"In the matter of admission to the Lord's Supper, the rule shall be recognized by representatives of both groups: the normal procedure shall be that members of each group attend the Communion Service conducted by the representative of the particular group.

"Just as in our civilian church life there are exceptions to the usual procedure in the administration of the Lord's Supper, thus exceptional cases arise in dealing with the men and women in the Armed Forces.

"In exceptional situations, where a member of one group earnestly seeks admission to the Lord's Supper conducted by a representative of the other group, the individual case in each instance will be considered by the pastor concerned. It is agreed that in such cases particular synodical membership of a Lutheran in the Armed Forces shall not be a required condition for admission to the Lord's Supper.

"It is agreed that the chaplain or pastor may commune such men and women in the Armed Forces as are conscious of the need of repentance and hold the essence of faith, including the doctrines of the Real Presence and of the Lord's Supper as a Means of Grace, and profess acceptance thereof.

"Chaplains and pastors are encouraged, furthermore, to insert regular notices in bulletins, etc., announcing the celebrations of the Lord's Supper which are scheduled by the representatives of both the National Lutheran Council and The Lutheran Church — Missouri Synod, thus adhering to the principles set forth in the above paragraphs, and avoiding multiplication of exceptional cases.

"In the administration of the Lord's Supper, chaplains and pastors are encouraged in all cases to take a sympathetic and evangelical attitude toward the men and women in the Armed Forces."

Exceptional Cases Only

Let us note that the agreement deals strictly with *exceptional* cases. It does not say that Communion is to be administered *generally* without any regard for synodical affiliation. Exceptions are always exceptions. They are not to become the rule. Please consider that the first paragraph states plainly what shall be the "normal procedure," i. e., the rule which is to be followed ordinarily. This in plain language means: You serve men of your group, and we serve the men of our Synod. You inform and urge our men to receive Communion from our chaplain or pastor, and we inform and urge your men to receive Communion from your chaplain or pastor. There is nothing unionistic about this. It sets forth the correct Scriptural practice. And this is to be taken seriously. Note the statement in the second-last paragraph, "thus adhering to the principles set forth in the above paragraphs, and avoiding multiplication of exceptional cases."

But what about *exceptional* cases? The third paragraph shows that the chaplain or pastor is not to take the matter lightly. He is not to administer Communion simply because someone requests it. He must establish whether he is actually dealing with an *exceptional* case. More than that, the faithful and conscientious chaplain or pastor, before he administers Communion in *exceptional* cases, will carefully explore and assure himself that the persons desiring Communion are "conscious of the need of repentance and hold the essence of faith, including the doctrines of the Real Presence and of the Lord's Supper as a Means of Grace, and profess acceptance thereof." (Paragraph 4.) In other words, the chaplain or pastor must be just as conscientious about this service to personnel in the military service as the pastor in civilian church life. The fact that he is serving people in the Armed Forces of our country does not give him license to follow a different practice from that which the pastor in civilian church life follows.

Practice in Civilian Church Life

Paragraph 2 refers to "exceptions to the usual procedure" in our civilian church life. In our Synod and in the Synodical Conference we speak of these exceptional cases as "cases of casuistry." Frequently this term is used at pastoral conferences. Pastors who have a difficult case often seek advice from their brethren as to what they may do. It is not a question of sacrificing any Biblical principle, but rather a question of how the Scriptural principle may be applied to the difficult case. Sometimes pastors face such "cases of casuistry" in their pastoral visits to hospitals, some person, not of the Syn Conference, seriously ill, but not a obtain the services of a pastor own church body, earnestly re Holy Communion. In such a cas pastor will take a sympathetic evangelical attitude toward the p and will do exactly what was above concerning the action take the chaplain or pastor in *excep* cases in the Armed Forces, the p dure in our Synod for years.

The agreement which recog that there are *exceptional* cases nestly seeks to prevent them fron coming the rule. Dr. A. H. Gr stated at the meeting of the Sy cal Conference that the agree "strengthens the confessional prin for which we stand, namely, that is to be no altar fellowship until is agreement in doctrine and pra It restates that rule and asks that rule be observed." Instead of libe ing our practice, the agreement "putting it down black on w earnestly seeks to establish the pr Scriptural practice. We plead that brethren would consider it in that l

Practicing the Agreement

There have been abuses. S have tried to take the easy way ou "exceptional situations." Some violated the agreement. From tim time this information reaches us. this holds true not only of some of the National Lutheran Council also of some men of our Synod. the latter group about which we concerned. Some unquestionably not lived up to the agreement. Le admit it. It is very unfortunate this is true. It cannot be justified. regret this very much. It has gi offense. It has placed our Synod a very embarrassing position. H ever, we wish to assure our readers our Armed Services Commission taken proper action. Our Synod d not condone such offensive practice the part of individuals, but insists the agreement must be observ I would plead that our chaplains pastors who serve men and women the Armed Forces study the agreem carefully and practice accordin I realize full well that in this minis all manner of situations and difficul may arise, but all of us know that th are definite principles which we m observe. May God graciously grant wisdom, courage, and willingness abide by truly Scriptural principles.

JOHN W. BEHNKEN

The Psalter

ere God May Be Found

alm 77:13: "Thy way, O God, the sanctuary; who is so great d as our God?"

n is by nature a worshiping crea- ture. Man feels the instinctive and impulse to worship, just as els the instinctive desire to eat sleep. In times of trouble and r even hardened unbelievers cry od for help.

nfortunately, however, since the man's knowledge of the true God been distorted. Because of sin, instinct for worship has been rted. His vision of the true God clouded. And so men by nature nger know to whom they should how they should worship, or sacrifices they should bring.

len have therefore devised their substitutes for the true God and eived their own forms of worship of sacrifice. Some make a graven e and put it into a shrine. Others ss to worship God in nature and mmune with Him in the cathe- of the great outdoors. Ultimately, f these conceptions of God have common denominator: They are rojections of men's own ideas, hey all make salvation dependent man's own efforts. But in no way can the true God be found. he Psalmist shows us the uner- way to God: "Thy way, O God, the sanctuary." In the place e His Word is proclaimed, in the where His people meet, in the set apart for His praise — here would make Himself known. Here, in the sanctuary, in the e of God, is His way — the way lis pardon, the way of His love, vay of His peace. Here He makes way into our hearts.

And here in the sanctuary we make way to Him — to His Word, to altar, to His Sacraments. Here in sanctuary, in the assurance of His veness and His fellowship, we mune with Him, our strong and ent Lord, who is Himself the Way, Truth, and the Life.

And we do not make our way to alone. For in the sanctuary we oined with our fellow members of body of Christ. This is the com- ion of saints, the unbroken circle ne redeemed, the universal family od. As we together find His way ne sanctuary, the Psalmist's praise from our hearts: "Who is so t a God as our God?"

THOMAS COATES

JHS And Jesus Said

I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me. JOHN 14:6

When Jesus began His discourse, the thinking of His disciples was confused. That He was leaving them was an idea to which their hopes and their general outlook could not become adjusted. So Thomas, always ready to raise questions and express doubts, said: "Lord, we know not whither Thou goest; how can we know the way?" The question of the way to that world of bliss to which Jesus had pointed bothered him. It has been well said: "The disciples knew the way, but they did not know that they knew it." Jesus had often spoken to them about the way to heaven; but when suddenly confronted with the certainty that a truly awful crisis was impending, Thomas was extremely perplexed. As on all other occasions Jesus is patient and kind toward His stumbling followers and answers the anxious question of the disciple. He again makes it plain that He is speaking of going to the Father. We can be sure that the disciples all realized He was referring to God. Chiefly He addresses Himself to the question how to reach the coveted goal.

"I am the Way," He says. If a mere man had uttered these words, we should declare him possessed of insane vanity. But it is the God-Man who makes this tremendous claim. What does He mean? A way leads or takes one to a certain goal. When Jesus calls Himself the Way, the Way to the Father and the Father's house, Christ states that He takes us to the place in question. We think of His teaching: it tells us about the way to God. In addition we think of His work: He placed upon His shoulders that guilt of sin which barred us from God's presence. We think of what He does daily: He sends His Spirit to guide and take us to the place of sweet rest.

And He is the Truth. We wish to know the truth about the Deity. Look at Christ, and you have the truth about God — that He is loving, that His arms are stretched out to receive us.

And He is the Life. Mark well, He not only bestows life, He is the Life.

If you have Him, you are living. Let us make sure to enshrine this Jesus in our hearts through loving faith, and we have life both now and for eternity.

WILLIAM F. ARNDT

The Lord's Supper

The Lord's Supper is a simple but significant meal. The visible materials employed in this Sacrament are bread and wine. The Scriptures do not designate what kind of flour should be used in baking this bread, but the Scriptures do stipulate the fact that the wine is to be the product of the grapevine. Bread and wine are the two prescribed elements to be used in Holy Communion, and both of them are to be received orally by the communicants.

But in, with, and under the bread the Lord Jesus gives us His true body, and in, with, and under the wine the Lord Jesus gives us His true blood. When He handed the elements to His disciples, He said, "This is My body" and "This is My blood." Paul, the Apostle, declares: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The bread and the wine are received by every communicant in a natural manner, and Christ's body and blood are received by every communicant in a supernatural manner.

The Scriptures do not teach that the bread and the wine are changed into the body and blood of Christ (transubstantiation). They do not teach that the bread and the wine and the body and the blood of Christ are mixed together in such a way as to form a new substance (consubstantiation). They do not teach that the body of Christ is enclosed locally within the bread (impanation). And they do not teach that in the Lord's Supper the Lord is only spiritually present (real absence).

In the Lord's Supper the true body and the true blood of our Lord Jesus Christ are really present, even though they are not visible or tangible. Exactly how the body and the blood of Christ are present in the Lord's Supper is a question that we mortal beings cannot understand or explain. "With our eyes we see the bread, and with our ears we hear that the body of Christ is there," says Luther.

When the pastor speaks the words of institution which Jesus uttered at the Last Supper, he declares that the Holy Supper is being celebrated in accordance with Christ's institution, and he sets apart, or consecrates, the supper as a Lord's Supper. He sets aside the bread and the wine "from earthly use for heaven's employ."

CURTIS C. STEPHAN

Editorials

Sola Scriptura

America is experiencing a reawakening of interest in religion. Churches are crowded. Cults are flourishing. Religious books are best sellers. Secular magazines and newspapers are featuring columns on religious subjects. During the past year a popular magazine issued five special numbers on "Great Religions of the World" and will publish a double issue on Christianity toward the end of the year. A series entitled "Religions of Our Day," which appeared in another widely circulated weekly, this month is being republished by a metropolitan daily in 30 front-page articles. Says the editor: "Even for devout members of the religions, the series should offer an opportunity to brush up on their own doctrines and achieve perhaps a keener appreciation of their own faith."

In this Reformation month it is well for us to recall that one of the fundamental Apostolic teachings Luther restored was *Sola Scriptura:* the only source of saving truth in matters of religious faith is the Sacred Scriptures. This basic authority had been obscured during the centuries by man-made decrees. Through bitter struggle and soul anguish, Luther, under the guidance of the Holy Spirit, rediscovered and restored this precious *Sola Scriptura* principle. "It is written" was the burden of all his teaching, preaching, and writing.

Children of the Reformation will apply the same test to all matters of religion that come to their notice. They will find that in the dizzy welter of beliefs and denominations all sorts of standards are set up as religious authorities: human reason, fantastic fancies, delusions, the church, the church fathers, the decrees of councils and synods, supposedly divinely inspired books — all false sources of Christian knowledge in so far as they do not agree with the Bible.

Sola Scriptura, the watchword of the Reformation, must be the only source of Christian doctrine, the only safeguard of saving truth.

Not a New Church

The religious doctrines and principles which Martin Luther taught, and which we uphold, are older than any modern church or church organization. They were taught, believed, and observed by God's people centuries before anyone ever heard of a Lutheran, a Methodist, or a Roman Catholic. They were in vogue among God's children when these were first called "Christians." Our teachings are those of the Bible, the doctrines and principles that were proclaimed by Christ and His holy Apostles. Our church is founded upon Him of whom it is written: "Other foundation can no man lay than that is laid, which is Jesus Christ." Whosoever desires to do so may easily learn from our Catechism that our teachings and the teachings of the Bible are one. Our doctrinal basis has never needed a revision, but can be supported by clear texts of Holy Scripture, including those of the Old Testament. Our teachings rest upon the foundation of the Apostle Prophets.

What Martin Luther did was really no more th apply the torch of God's Word to the wood, hay stubble which men had foolishly and selfishly tried to upon the Christian foundation. The church which came forth was not a new church, but the ancient chu God cleansed and purified from man-made defile

There is great satisfaction in the conviction tha teachings are clearly founded on Holy Scripture. a source of great joy as well as of strength, but th portant thing for us as children of the Reformation i merely to own but to use this treasure and to con to stand steadfast and firm upon the foundation tha laid by the Master Himself. To this end let the a observance of Reformation day be an incentive.

Luther's Works in English

October 31, Reformation Day, Concordia Publi House will issue the first volume (Volume 12, *Psalm* of the projected 55-volume edition of Martin Lut works in English. A joint undertaking with the Muh berg Press of the United Lutheran Church in Am which will publish 24 volumes of the edition, the pr is expected to be completed by 1970. This collectio the great Reformer's writings will be the most com hensive ever published in the English language.

When Concordia Publishing House from 1880 to published Luther's works in German in 22 volume about 1,000 large pages each, many congregations chased the set for their pastor or congregational libr We sincerely hope that Concordia Publishing House be swamped with orders for Luther in English. The belongs in every Lutheran library and every public libr Mr. Layman, ask your congregation at your next vo meeting to send in the order blank on the last page of issue.

Names for the Baby

The Holy Synod of the Orthodox Church in Gre in a letter to bishops throughout the country, said children may be christened only with the names of sa commemorated in the church calendar. No official priest may permit a name borne by a heretic or a per known for his cruelty or as an enemy of the Christ faith, to be given to a child.

Some will regard this pronouncement arbitrary.

However, the world is full of people who have acqui a distaste for their given name. When a man signs name H. Edward Jones, it may mean that his pare have given him a name like Hannibal or Hector. A many a name that befits a "cute" little infant sou ridiculous when borne by the mature man and wom

A person's given name is also known as his Christ name. This simple fact will guide Christian parents choosing names for the baby.

ose Leaves

Luther the Preacher

hough Luther had been reluctant to enter the ry, he proved to be a naturally gifted preacher. ut exaggeration he may be called one of the greatest ners of all time. His mastery of the Bible, his origi- and depth of thought, his dramatic yet simple form pression, all enabled him to hold a congregation in ollow of his hand. Throughout his lifetime people eyed for miles to hear him preach. He seems to possessed the unusual ability to express the most nd truths in an original and yet very simple manner t even the man in the street grasped their meaning. hysical features, intellect, memory, voice, easy man- nd sincerity all contributed to the effectiveness of reaching. At Wittenberg he might preach as many ee or four times a day, and each time the audiences led into the *Stadtkirche* to hear his powerful exposi- of the Word of God. — E. G. Schwiebert in *Luther His Times.*

Luther on "The Means of Grace"

you would effectively comfort others and yourself, learn in this and other spiritual temptations to say Christ: Why are you running to and fro, tormenting self with fearful and distressing thoughts, as though had no more grace for you and as though Christ were o be found, and refuse to be satisfied unless you find in yourself and feel holy and without sin? That will ou nowhere; it is all toil and labor lost. Don't you that Christ is minded to be present and to be found ere but in that which is His Father's and not in that n you or all men are or have? The fault does not lie Christ and His grace; He indeed is not lost and can ys be found; the fault lies in you, that you do not seek right, namely, where He is to be sought, because you udging according to your feelings and expect to seize with your thoughts. But you must come here, where is neither yours nor any man's, but God's business rule, namely, where His Word is. There you will meet and hear and see neither wrath nor displeasure, as fear, but only grace and cordial love toward you. the heart must first be crushed and must realize that ur notions of seeking Christ are futile and there is ther choice than to turn away from oneself and all r human consolation and trust only in His Word.

Ve must learn to cling to the Word and simply judge rding to it. For if you insist on judging according to t you see and feel and, when you are told God's Word, your opposite feelings and say: You've good talking, my heart talks quite another language, and if you felt t I feel, you, too, would talk differently, etc.: then 's Word is not in your heart, but by your own thoughts, on, and musings you have smothered and extinguished n short, if you will not esteem the Word above all feelings, eyes, senses, and heart, you will inevitably ost, and there is no help for you. The Word says that ve a gracious God through Christ, who is my Lord, rior to the devil and all creatures.

What's the Answer?

Question: In what does the sin against the Holy Ghost consist? Please give an example. Can a sinner, upon the realization of the full magnitude of his offense, be forgiven?

Answer: The sin against the Holy Ghost is committed when a person who has been inwardly convinced of the truth of the Gospel willfully and with finality resists the work of the Holy Spirit upon his heart and rejects it. Sometimes this resistance is coupled with blasphemy, as we learn from the example of the Pharisees (Matt. 12:31, 32). It is a sin which only they who were once convinced can commit, and their opposition is directed against the work, or office, of the Holy Spirit.

Since we can look neither into a man's heart nor into the future, we can never determine whether a specific individual has committed this crime against God's sanctifying Spirit. Only God knows.

The answer to your second question is that the sin against the Holy Ghost cannot be forgiven, neither in this world, nor in the world to come. For it is the nature of this sin that it rejects God's pardon and does not desire nor ask forgiveness(Matt. 12:31, 32; Mark 3:28, 29; John 12:39, 40).

On the other hand, a person may to all outward appearances have committed this sin, but not with finality. He may later come to his senses, repent, and be forgiven. John 6:37 proves this conclusively. The Lord will never cast out a man who comes to him in sincere repentance. 1 Tim. 2:4, 2 Peter 3:9, and 1 John 1:7 also bear this out.

For the benefit of all troubled and conscience-stricken souls let me add that whosoever fears he has committed the unpardonable sin may feel assured that he has not committed it. His very concern about the matter shows that he is not resisting the Spirit of God.

Question: What stand does the church take regarding the souls of those persons who have never had the opportunity to hear the Gospel of Jesus Christ? What is the individual's responsibility toward these persons?

Answer: Your first question is answered by Christ's statement: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:16). Though such people have not heard the Gospel, they are without excuse (Rom. 1:19-23; 2:12). God has revealed His existence by the works of nature and wants them to seek Him, "if haply they might feel after Him and find Him" (Acts 17:27). The Bible also reveals that people who knowingly and willfully reject the Gospel (Luke 12:47, 48) will be more severely punished. Because of the horrible doom awaiting all unbelievers, we should seek to reach as many as possible with our own fearless witness and ardently support the missionary endeavors of our church on behalf of those whom we cannot reach with our own voice. We have the same responsibility toward fellow Christians who are on the verge of erring from the truth, whether by word or deed (Gal. 6:1; James 5:19, 20). Nor shall we overlook being earnestly concerned about ourselves (Matt. 26:41; 1 Cor. 10:12). O. E. S.

How Did We Get the Bible?

By ARTHUR F. KATT

Member of Advisory Committee on English Bible Versions (Board for Parish Education)
Pastor, St. Peter's Church, Shaker Heights, Ohio

A series of articles written at the request and published with the subsequent approval of the Advisory Committee on English Bible Versions

I. The Story of the Bible Manuscripts

Original Bible Text God's Inspired Word

The Bible is God's Word. What St. Paul says of the Old Testament Scriptures is true also of the New Testament Scriptures: "All Scripture is given by inspiration of God" (2 Tim. 3:16). The Prophets wrote the Old Testament and the Apostles and Evangelists the New Testament "as they were moved by the Holy Ghost" (2 Peter 1:21). See also 1 Thess. 2:13 and 1 Cor. 2:13.

When we speak of the Bible as the inspired Word of God, we mean primarily the books of the Bible in the *languages* in which the men of God first wrote them many centuries ago. They wrote neither in English nor in German, nor in Latin, but in Hebrew and in Greek.

Manuscripts Written by Hand

Bible "manuscripts" (from *manu,* by hand, *script,* written) are copies of the Bible which were written or copied by hand. Since printing was not invented until the fifteenth century, all books before that time were written or copied by hand. Thus for fully 1,400 years the New Testament and for many more hundreds of years the Old Testament had to be copied by hand, thus bringing about the production of many thousands of different "manuscripts" of the Bible. This work was done largely by scribes and monks on papyrus or parchment.

The Original Manuscripts Lost

The original manuscripts of the Old Testament and of the New Testament, called "autographs," are, as far as we know, no longer in existence. We cannot speak with absolute finality. We are living in an age of most amazing archaeological discoveries, and the past one hundred years have brought to light many old Biblical manuscripts not known to exist in Luther's day. As late as 1939 Sir Frederic Kenyon, famous British Biblical archaeologist, formerly director and principal librarian of the British Museum, wrote: "There is indeed no probability that we shall ever find manuscripts of the Hebrew (Old Testament) text going back to a period before the formation of the text which we know as Masoretic" (that is, tenth century, A. D.). Yet only eight years later, in 1947, some Hebrew scrolls of the prophet Isaiah and parts of other Old Testament books were strangely discovered in a hidden cave at the upper end of the Dead Sea in Palestine. These are said to date back even to the second century before Christ. If, then, one of the Bible's longest books had been preserved legibly and in its entirety for more than two thousand years (though it is a copy of an original five hundred years earlier still), who will deny the possibility that some original New Testament book (written two hundred years later) may be hidden away somewhere in safekeeping to be discovered someday? However, while possible, such a discovery is not probable. Written on papyrus or other perishable materials divinely inspired original writ the Bible must have been wo destroyed, or otherwise lost. E Apostolic times, however, co the New Testament writings have been made to fill the ne the Scriptures in the newly fo Christian churches scattered th out the Roman world, just as th ings of the Old Testament ha copied by pious scribes for Jewish synagogs in Palestin elsewhere for centuries before.

AMERICAN BIBLE SOCIETY

1 Thess. 1:1 written on papyrus

Early Bible Manuscripts Ple

Already in the second ce Tertullian and Clement of Alex exhorted Christian married peo read the Bible together, which that Bible manuscripts must been available for home use. fourth century of the Christia Chrysostom (in the East) urged Christian, even the poor, to Bible and never to sell it. same century Augustine (in West) reported that there w lack of Bibles offered for public while Jerome told of poor Chri who themselves copied parts Bible.

Variants and Errors

To err is human, and it is natural that human copyists s at times make mistakes when co the Scriptures by hand. There close to a million words to be c The handwriting of an earlier s was not always easy to deci Errors crept in in spite of the cise of greatest care on the pa the scribe. Sometimes errors made quite unintentionally. S times changes were made deliber with the best of intentions, na to "correct" what was thought to been errors of a former copyist the copies were spread into all over a period of hundreds of y the variants (differences in multiplied in the course of time. might be expected, there are variant readings, about 150,000 i New Testament text, but in 95 these instances the correct readi not difficult to establish, and in of the remainder the variants a no importance as affecting the se (*Lutheran Cyclopedia,* "Manusc of the Bible," pp. 651, 652).

No Christian Doctrine Lost

Under God's providence no C tian doctrine was ever lost by copy errors. The tendency of erring c ists was usually to *add* to the certain otherwise Scriptural, ortho thoughts, needlessly strengthenin by borrowing certain Biblical phr from parallel and other passa How these errors were detected be treated in a future article.

MISSION CALL

This insert in the LUTHERAN WITNESS has only one purpose: to inform our people from time to time on current happenings in our church's far-flung mission work and thereby persuade them to support this vital program with their prayers and offerings. *Mission Call* is edited by Rev. J. E. Herrmann, Stewardship Counselor, 210 N. Broadway, St. Louis

Our Air Arms Reach Out

The Lutheran Hour continues to be the air arm of our missionary forces in foreign lands. A Lutheran missionary in Japan, not of the Missouri Synod, writes that "the great wave that rolled over the islands during the last year was *the radio ministry*. Riding the crest far ahead of other programs was the Lutheran Hour, with its well-known and well-planned program, bringing Christ to an estimated 60 out of Japan's 88 million every week. *Ruteru Aua* has to many come to mean the same as 'Christianity.' . . . The Lutheran Hour program has, to a large degree, become the advance movement of the Lutheran work in Japan, and all Lutheran groups are mobilizing their forces behind its popular vanguard."

Louis A. Menking, president of the Lutheran Laymen's League, recently visited Hawaii. He reports: "I have read about the blessings of the Lutheran Hour before. But never before have I experienced these blessings personally. I heard natives and Japanese tell me personally: 'We wouldn't be Christians if it hadn't been for the Lutheran Hour.' Never before did I fully understand the importance of bringing Christ into foreign fields. What I heard at Hilo was repeated in Honolulu, Kaneohe, and Wahiawa."

As a result of the Lutheran Hour, we began work in Chile, South America, a little more than a year ago. Plans are now under way to begin active work in Jamaica. Dr. Karl Kurth, who recently made a careful survey of the island, found that the Lutheran Church has a large following there. These people listen to the Lutheran Hour.

There was received in St. Louis from the Lutheran Hour contact man in Beirut a cable stating that people who had completed the correspondence course wanted to be baptized — six in Beirut and eleven in Damascus.

RUSSIANS MAIL "AMENS" TO RADIO "LUTHERAN HOUR"

New York, Aug. 31 (AP) — The speaker in a Russian-language repeat of the Mutual Broadcasting System's "Lutheran Hour," beamed into Soviet territory, heatedly shouted:

"And those who believe in what I'm talking about can say, 'Amen.' "

Within a week, according to the network, 107 unsigned cards, posted in the Soviet Union, were received at the program's West Germany address. All bore the single Russian word for "Amen."

BESIDES the United States and Canada, the Lutheran Hour is heard in 65 territories and foreign countries. It is beamed to 100 different lands and is a part of the program schedule of the Voice of America.

Happy Birthday!

March 27 was the day that the Hong Kong area joined hands in commemorating the fifth anniversary of our church's work in Hong Kong. Three special services of thanksgiving were held at Savior Lutheran Chapel in Kowloon, with Rev. Herbert Hinz preaching in Mandarin and English. Interpreters translated the messages into Cantonese.

At a time of thanksgiving we stop to evaluate the blessings which God has given. The service of thanksgiving could point to more than a half dozen areas where preaching missions are being carried forward. Since that time another station has been opened in Kowloon.

The field staff of four men and women is eagerly awaiting the arrival of new and needed help in the person of Rev. George Winkler, who, with his wife, is expected to arrive this fall. Although his first year will be spent in the study of the language, his coming is another cause for thanksgiving. R. KARNER

"We made that!"

old church at Marikuppam, Kolar Gold
ds. L. to r.: Anna Mary, Dorothy, Catechist
oseph.

nd breaking for the new church at Marikup-
, February 20. Rev. Jackayya, Rev. S. G.
with the shovel, and the Rev. James Mayer

ding the new church at Marikuppam. Mis-
ary James Mayer saw to it that a cement-
mixing machine was provided

sionary James Mayer laying a block of

Marikuppam, Kolar Gold Fields, is a community of gold miners who know how to work. This 40-year-old congregation wanted a church of its own. They saved their money, and all members pledged that they would give one month's salary distributed over a period of two years. So they raised 2,000 rupees. The government had promised them a plot of land cheap.

Everything was arranged. The plans for the building were chosen, the Church Extension Fund had granted a loan, and the plot was ready. Then the government discovered that it didn't own the land; so negotiations had to begin for a second plot. After three years a second plot was secured, but now inflation had changed the value of their savings. The church couldn't be built. Many were disappointed.

The missionary, Rev. James Mayer, had a suggestion. He said: "We may have to draw up new plans for a smaller church. But if you are willing, we can still have our original building. It means that you'll have to do all the work yourselves, and I'll help you. I know a little about construction work, having worked with an American firm when I was a boy." The congregation jumped at the chance, and so the work began. Missionary Mayer made all the cement molds. Every day a group of church members made from 25 to 50 cement building blocks. Altogether the people made 3,000 blocks.

Finally they had enough to begin. On February 20 of this year the ground-breaking ceremony was held. The day started with an early congregational breakfast. Rev. Sam Lang, who had been their missionary for a long time, dug the first shovelful at 6:00 A. M. The faces of the people showed that they were deeply moved.

They had long awaited this mon
After the service everybody bega
dig. They dug all day. College
dents, coolies, office workers,
teachers teamed up. Two aged E
women were doing what they co

Later in the week the conc
was poured. The people were a
all day and all night. Many pe
came to watch. It was rather a sp
tacle in a land where the dignity
labor has to be learned. Mem
of other Christian churches came
see and stayed to help.

The members of Marikuppam
real joy in their work. Living
their bamboo houses and going da
to the mines, they sometimes th
life does not hold many things t
give them satisfaction. But now th
look at the church as it rises a
say, "We made that." Recently
friend asked a member: "Why do
you get a nice contribution from
mine superintendent as everyone e
does?" The member replied: "I wa
this church. The superintende
doesn't want it."

COMMISSIONINGS

Rev. Paul Bramstedt, July 31, 19
Mascoutah, Ill., to Nigeria, W
Africa, by Dr. Karl Kurth.

Rev. Hector Lazos, August 14, 19
in San Pablo Church, Mexico Ci
as missionary to Venezuela,
Rev. Alvaro Lopez.

Rev. Philip Ernst, August 28, 19
Cordova, Md., to Nigeria, We
Africa, by Rev. William Kohn.

SAILINGS

Miss O. Beatrice Boyd, August 2
by plane, to Nigeria, West Afric

Miss Vivian Brandt, September 1,
plane, to Nigeria, West Africa.

Rev. George Mueller and famil
September 9, to Porto Alegr
Brazil.

WANT ADS

Hospital Equipment, Nigeria, We
Africa:

Bandages
Surgical hardware
Instrument tables
Armboards for surgical table

The new Marikuppam church, under construction,
is being built of cement blocks, which the mem

A thrilling experience....

The planting of the fruitful seed of the Gospel in the midst of group of people by a new mis- is indeed a thrilling experi- for the missionary and for the e who are the recipients of the d Word of eternal life.

is is especially true of the be- ng of the work of the Lutheran pine mission in Balakbak, tain Province. The work was on December 1, 1954, and it oped in a wonderful manner. writer, accompanied by Mis- ry Herbert Kretzmann, Rev. n Bilagot, and our interpreter, as Batong, went to this barrio e first time, following a survey e area.

ur reception was most friendly, though 85% of the people in this unity of more than 3,000 are ed in heathenism or darkest ism. Our first Bible class was cted that night. More than 225 women, and children attended. , for the *first* time, most of them d the true Gospel of Christ pre- d simply and clearly. Here, for *irst* time, also, they sang, or at- ted to sing, true hymns of praise eir Lord.

hat was nearly five months ago. things have changed! After only al weeks it was impossible, for of room, to hold our meetings r one of the houses in the barrio. ices had to be held out in the , the people sitting for hours on ain-dampened ground and rocks. they keep coming. As a result, strained relations between the gn Americans and the native ts do not prevail as before. The ier between missionary and lay- is being broken down. The age- pagan rites are conducted much frequently.

he average attendance at our ices is now more than 300 a Sunday. A Sunday school serves 40 children and continues to grow each week. Some 25 teen-agers meet each Saturday evening for a Bible class and later play organized games. Where previously medical help was unheard of, the writer, under the guidance of Dr. Conrado Guttierez, a Lutheran doctor from Manila who serves in the Philippine army, set up a small clinic. People come from miles around for consultation, first aid, and common-sense treatments.

The people of Balakbak are generally kind, gentle, and most ready to hear the Gospel call. Certainly, their clothing is not the best, nor are they wealthy by any standard. About a month ago Immanuel Lutheran Church in Greater Manila put on a clothing drive for these people. The response was wonderful. Here we can see Christian love expressed. More than 200 pounds of useful warm clothing was collected and later distributed, to the joy of both Immanuel Congregation and of the people of our Balakbak group.

ANOTHER STEP FORWARD

For the past several months the adults attending our services have discussed the construction of a bamboo chapel. They want a dry place in which to meet during the rainy season, which is just beginning here. Simple plans are now being formulated. The chapel will be built entirely by the people. A large percentage of the materials to be used in the construction will be donated by the worshipers. God also provided the additional money needed to finish the project. A Lutheran Women's Missionary League group came to the aid of the people with a gift of $125. However, these new Christians of Balakbak keep referring to the proposed chapel as their very own. We thank the Lord. LOUIS Y. NAU

ENGAGEMENT CEREMONY

Principals of an engagement ceremony, Easter Sunday, at Izumi Church, Yokohama, were Mr. Kikuo Okubo and Miss Yōko Ishiwata. Many Christian young people in Japan request such a rite in order to proclaim publicly their intention to marry.

Some couples exchange rings at this time, but wear them on their right hand until the time of their wedding when they transfer them to the left hand.

Mr. Okubo was confirmed at Izumi Church and is now treasurer of the congregation and a member of the church council. Miss Ishiwata, who is receiving instruction, intends to join her fiancé's church.

Mr. Okubo and his fiancee, Miss Ishiwata

ON SYNODICAL SUNDAY

"Give of thy *sons* to bear the mission glorious; Give of thy *wealth* to speed them on their way;
Pour out thy soul for them in *prayer* victorious; *And haste the coming of the glorious day!*"

Sun and Shadow in New Guinea

Out at this end of the field there has been a bit of trouble of a new kind. Satan has found a new attack to keep people away from the Gospel. Some of the people in the Sirunki area are convinced that the Gospel is causing many of them to die and the people will just not come to hear the message of salvation. It hasn't yet affected Sirunki proper, but has just about closed one of the outstations and has also affected one of mine.

Several people who were faithful at services died suddenly at this one outstation and people began to blame the Gospel. Then one of the school boys died while at home for a visit, one of the men working for the mission died, and a woman collapsed right in front of the chapel. Well, that really fixed things. It will take a while before some of the people begin to realize they were wrong. How hard the devil works to keep his own!

Missionary Stotik also recently opened a new outstation. The people here are very eager for the Gospel and are supporting the teacher as well as building the station gratis. So in one section we go down and in another up.

Out here at Papayuk we have kept on the move. Right now two more stations are being built. I have no men now to put into those areas, but the natives want to build the places up. I will send someone there on week ends, at least an interpreter who knows the Gospel stories. I hope to be able to send evangelists soon. My class of catechumens is coming along fine. The men are very much interested in hearing the message of the truth and are already telling the stories in public. A few catechum help out on Sundays. They tell stories, and my teacher and I g the explanations.

Our medical program has re grown also. Every day Raine (M Spruth) treats about 40 people, m of them for serious things. We have to build a place for the m serious cases, so that these patie can stay at the station. In the two weeks we have been able snatch four babies from death's d The Lord blessed the use of the me cines we had on hand, and with m prayer the children lived. This ma a tremendous impression on people, and it is an entrance i their hearts. How marvelous it w be when we can see the effects of Word on their hearts and lives! God's good time the fruits will sh

ERWIN L. SPRUTH

Children of India missionaries confirmed at Kodaikanal, May 1, and their teacher. Carol Stelter, Mrs. Gertrude Heckel, David Grumm, Richard Lutz, and Xandra Manns

Seventh Annual Japan Missionary Conference

ENIOR COLLEGE

Recently we commented on the ligation to protect Synod against e possibility of having to buy adional land at greatly increased ices *after* its own investments on college campus have attracted delopments which create higher vals for adjacent property.

How has this worked out at the nior College campus, which was peaceful farm when Synod purased the land less than a year and half ago?

Item: The college has brought one d a half-mile extensions of water, wer, and gas lines into the area, tremendous stimulation of developent and prices.

Item: The city of Fort Wayne has ught 110 acres of land on the posite bank of the St. Joe River which bounds the campus on the st) as a site for a future city park.

Item: Development of a new 150re tract (named Concordia Garns) for 300 homes is in progress rth of the campus, with some uses already under roof.

Item: The Northcrest Corporation now actively developing its vast ldings to the southwest. These are anned to include extensive housing, large suburban shopping center, d the Northcrest Van Orman Hotel.

Item: The city of Fort Wayne is nstructing a new boulevard (to nnect the downtown area with the lemorial Coliseum), which should ake it possible to drive from the ampus to the heart of the city in bout 10 minutes.

Item: By its requirements for conruction of the main entrance to the ampus, the state of Indiana has indiated that it plans to develop Highay 427 (which is the main approach the campus) into a dual lane highay and a major approach route to he city from the north.

What shall we say to these things? nyone who knows the story of the iraculous way in which God guided he church in the acquisition of this te in the first place, can see more learly than ever who is governing hen and the work in His kingdom.

MARTIN J. NEEB, *President*

SYNODICAL SUNDAY

A Call for Gratitude and Rededication

By J. E. HERRMANN

Stewardship Counselor of Synod

Some people refer to their congregation as "they." These people fail to identify themselves with their own congregation. A congregation is *people, all* the people belonging to it.

In a certain but very definite sense, this applies also to Synod. Synod is not "they." Synod is a congregation of congregations. Synod is people, people like you and me. In fact, *you and I are Synod!*

Why Synod?

The people belonging to our congregations — and this includes YOU — feel the need of banding together on the basis of God's Word. Why? Through this congregation of congregations, which we call The Lutheran Church—Missouri Synod, our congregations purpose: — to preserve for themselves and for their brethren the unity of faith and to present a united front against all false doctrine; — to train for themselves and their sister congregations pastors and teachers; to train, equip, send, and maintain missionaries who will preach the Gospel to every creature at home and abroad; — to provide for their use in church, school, Sunday school, and homes sound Christian textbooks, hymnals, religious periodicals, devotional books; — to promote the largest possible uniformity in church practice, church customs, church programs, and congregational procedures; — to safeguard the God-given rights of congregations and pastors.

The Record

Our 5,500 congregations are loyal to the Word of God. Their practice agrees with what they confess. God has supplied them with God-fearing pastors and teachers. Our children generally receive thorough instruction in the fundamentals of the Christian faith. Growing numbers of our confirmed membership attend Bible classes. A remarkably low percentage of our youth is lost to the church. Our church attendance is relatively good. The Christian literature produced by and through our Synod has proved to be a great blessing for us. Through the Word the Spirit is at work in our midst. Under God, the association of congregations, called Synod, has proved a distinct blessing to us all. *Let us not take these blessings for granted!*

God has also given the increase as far as outward growth is concerned. During the last 25 years, our membership has practically doubled. Some 300,000 adults have become members since 1940. More than one hundred new congregations are opened in the United States and Canada every year. Well over 4,000 young people are preparing at our schools of learning for the preaching and teaching ministry. Since World War II our church has entered 15 new countries of the world with the Gospel message. Our radio and television programs blanket the U. S. and Canada with the Gospel.

Gratitude and Rededication

That's the purpose for Synodical Sunday. By resolution of Synod all congregations are requested to observe the first Sunday in November as Synodical Sunday. On that day all of our people are asked to crowd our churches to thank God for all of the undeserved blessings He has showered upon us through Synod and to rededicate themselves to their God-given tasks through Synod.

Our Venture of Faith

The meeting of the Visitors and Fiscal Conference last August at St. Paul has a direct relation to the observance of Synodical Sunday this year. Most of the congregations of Synod are conducting a family visitation program (or a series of cottage meetings) bringing the message of our church's girding itself for greater action. Synodical Sunday will serve as the climax to that visitation.

The St. Paul meeting was a call for rededication to God's Word and greater service. The increasing of Synod's 1956 budgetary goal from $9,100,000 to $12,900,000 was a decided vote to do greater things for Christ through Synod. This will require a thorough re-evaluation of the giving of our members *and congregations* to missions and the adoption of new, Christ-motivated methods if this, "Our Venture of Faith," is to succeed.

It will require even more. If our church has determined to give $12,900,000 for Christ through Synod's Kingdom endeavors in 1956, she surely dare not falter at giving Him $9,100,000 for missions in 1955!

Synodical Sunday should therefore witness a large outpouring of mission offerings. What a joy if every congregation in Synod would reach at least its responsible (minimum) share for missions on Synodical Sunday! And why not?

Religious NEWS

The Church The World The Nation

Pastors, teachers, and delegates from the 41 Synodical Conference congregations and mission stations (colored) of Alabama and Upper Florida gathered at Pilgrim Church, Birmingham, August 18—21, for the 38th annual convention of the Alabama Lutheran Conference.

The conference heard reports of the founding of new mission stations at Montgomery and Prattville; the opening of new Christian day schools at Point Clear and Montgomery; the growth at Prichard to a two-teacher school; and of the Sunday school collection of $2,308 for African and Mohammedan missions. New candidates welcomed to the conference were: John Brown and Moses Clark of Immanuel Seminary, Greensboro; Otto H. Kretzmann of Concordia Seminary, St. Louis; and Thomas H. Glammeyer of the Springfield Seminary.

Rev. P. R. Hunt gave the doctrinal essay on "Rightly Dividing the Word of Truth According to Law and Gospel." Other essays, "Spirit-Filled Witnesses," "More Lay Activity in the Work of the Church," and "Responsibility of Congregations in the Support of Christian Day Schools," were presented by Rev. A. Dominick, Prof. J. Gildersleeve, and Rev. W. H. Ellwanger. Rev. W. J. Werning of the Stewardship Department of the Missouri Synod spoke on "Christian Stewardship"; Rev. J. T. Skinner of Calvary Church, Memphis, "Always Abounding in the Work of the Lord." Dr. Henry Nau and Rev. J. L. Konz, missionaries on furlough, spoke on Moslem and Nigerian missions. Rev. P. H. Hunt was chairman of the conference. Dr. Nau, Pastor Ellwanger, and Revs. Bradley Jenkins, W. T. Tervalon, Wm. H. Griffen, and A. Gianvittorio preached.

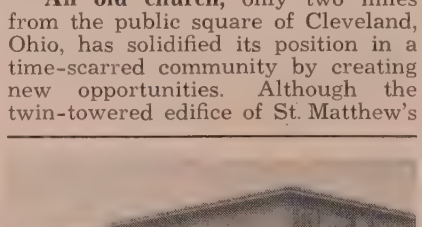
When Synod's 35 pastors who serve the deaf met this summer in Calvary Church for the Deaf, Saint Paul, Minn. (Rev. Clarence Bremer, pastor), for their annual four-day Ephphatha Conference, they discussed the training given vicars before they enter the field; visual aids prepared for use in instructing the deaf; presentation of Bible stories and doctrines and catechetical concepts particularly to deaf children in state schools; Baptism and burial forms in sign language; and graded oral and manual memory work. The entire liturgical section of *The Lutheran Hymnal* has been prepared for use in churches for the deaf. The conference welcomed five new pastors and three student vicars for work in the growing field.

Dr. J. L. Salvner, Executive Secretary of the Board for Missions to the Deaf; Dr. H. A. Mayer, Synod's Secretary of Missions; and Revs. Clark R. Bailey of Denver, Marlin Sampson of Mississippi, Wm. Buege of Minnesota, A. E. Ferber of Missouri, N. P. Uhlig of Illinois, T. Delaney of California, R. F. Cordes of South Dakota, and G. R. Kraus of New York addressed the conference. Rev. E. Mappes of Nebraska reported to the WITNESS. Many of these pastors serve deaf congregations spread over several states.

Good Shepherd Church, a one-year-old mission congregation in Hayward, Calif. (Rev. Neal J. Ostruske, pastor), in a booming East San Francisco Bay community, opened a Christian day school with four grades, September 6. The congregation, numbering 115 communicants and 300 souls, was able to establish the school so early in its history through the generosity of an established sister congregation, Redeemer Church of Oakland.

Members of Redeemer equipped the new school with the necessary furniture, and the children of Redeemer School gave $700 from their midweek church offerings to buy textbooks and other supplies for Good Shepherd School. Rev. Frank Haedicke is pastor of Redeemer, and Theodore Tiemann, principal.

An old church, only two miles from the public square of Cleveland, Ohio, has solidified its position in a time-scarred community by creating new opportunities. Although the twin-towered edifice of St. Matthew's shares the neighborhood with m other churches, including three of Missouri Synod, the 71-year-old c gregation is reaping a harvest souls. Last November, under leadership of Rev. Edgar M. Luec pastor, 65 canvassers from St. M thew's found in the immediate a of the church 80 unchurched fami with 54 children of Sunday sch age. Student David Krampitz hel work the field this summer. Dur July, Pastor Luecke baptized 33 ch dren, five of whom are Puerto Ric enrolled in the Sunday school si the canvass. In September St. M thew's Church opened a Sund school near a 580-family housi project on the edge of downto Cleveland. "In these homes are hu dreds of children," Pastor Luec told the WITNESS.



Brohm Hall, Women's Dormitory, Concordia College, Oakland, Calif.

Members from five different stat are active in Hope Congregatio Boise City, Okla. They come fr Oklahoma, Kansas, Colorado, N Mexico, and Texas. The town of 2,0 is situated in the Panhandle of t Sooner State. The church edifice a converted Army barracks buildin a communications center. Now it used for communicating divine truth It is the only Lutheran church with a 60-mile radius.

The congregation has led Synod churches in per capita contributio to "Conquest for Christ" and no leads the Oklahoma District in its of ferings for "Building for Christ." On widowed grandmother in the congre gation gives 98% of her meager in come to the church.

In the $7,587,944 record budget o the United Lutheran Church i America 64½ cents out of every be nevolence dollar will go to thre boards: American Missions, Foreig Missions, and Pensions. The Board o American Missions, now planting 6 new missions a year throughout th U. S. and Canada, will receive 31.6% of the budget, or $2,400.000. The Boar of Foreign Missions will receive $1,735,000, or 22.9%; while $751,613. about 10%, will go to the Pension Board.

Among other allotments are $165,000 to the Department of Press, Radio, and Television, and $40,000 to the Board of Publication for the *Lutheran,* U. L. C. A.'s official weekly news magazine.

ıe production of a 90-minute re motion picture *The Unfin- Task* for Synod began in Holly- in mid-September. Dr. Law- Meyer, Planning Counselor of d, said the Board of Directors ropriated $160,000 for the film luled for release to churches by luary 1, 1956.

escribing the film, Dr. Meyer "We hope it will create a deeper iousness of the world-wide re- sibility of the individual Chris- to let his life be dominated by spirit of Christ and to translate life of faith into an active par- ation in building the Kingdom at e and abroad."

ev. Herman W. Gockel, religious tor for Synod's TV series "This ıe Life," is also religious director the new picture, and Rev. Otto lintze, on furlough from mission- duties in New Guinea, will super- construction of sets for New ıea sequences.

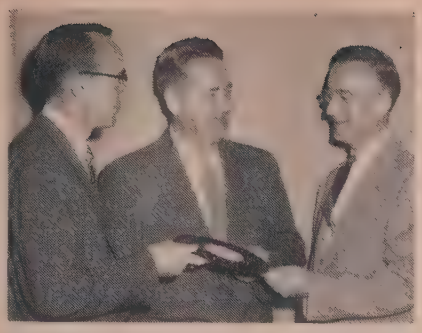
amily Films, Inc., producer of is Is the Life," was awarded the ract through competitive bidding. Committeemen supervising the film Clarence Amling of Santa Ana, rman; Rev. Walter F. Troeger, ta Monica; Frank Schoenheider, Angeles; and Dr. Meyer.

The College of District Presidents ynod at their meeting in St. Louis, tember 27—29, expressed their diness to continue negotiations ı the Evangelical Lutheran Joint ıod of Wisconsin and Other States an effort to forestall a break in 83-year association between the ods in the Evangelical Lutheran ıodical Conference.

Dr. W. F. Lichtsinn, Third Vice- sident of the Missouri Synod and irman of the College of Presidents, l the consensus of the District ders is: "We would deplore a final erance of relations in the Synod- Conference."

The target date for the establish- nt of what will be called "The ıerican Lutheran Church" of more n two million members was set for uary 1, 1960, by the Joint Union mmittee representing four church lies: American Lutheran Church, ited Evangelical Lutheran Church, ıngelical Lutheran Church, and heran Free Church.

A single official periodical to be led the *Lutheran Standard* is be- proposed for the church expected result from the current merger gotiations. The *Lutheran Standard* he name of the weekly published the present American Lutheran urch. As the official organ of A. L. C., the publication will re- ce the four English-language and ee foreign-language papers now ued by the four groups. The *Stand-*



FIRST "MARTIN LUTHER" SPECIAL RECORDING, for use with the recently released "Martin Luther" filmstrip, was presented to Dr. Paul C. Empie (center), president of Lutheran Church Productions, Inc., by Rev. Victor B. Growcock (left) of Concordia Films, St. Louis, and Dr. O. A. Dorn (right) of Concordia Publishing House. The 12-inch, 33 1/3 long-play record and 73-frame filmstrip were prepared by Concordia Films for Lutheran Church Productions, Inc., sponsors of the motion picture on the life of Luther. One side of the record is to be used with the filmstrip, and the other side contains memorable excerpts from the picture's sound track for study of the Reformation. The filmstrip and record, which sell for $5.00 each, may be bought from film libraries, religious book stores, or Concordia Publishing House.

ard, oldest of these periodicals, traces its history back 113 years to the old Joint Synod of Ohio, now merged in the A. L. C.

It was also recommended that the publishing enterprises of the various groups be considered under one management, "The Augsburg Publishing House," the name now used by the Evangelical Lutheran Church. Under the merger, Augsburg will include the Wartburg Press of the A. L.C. and the Lutheran Publishing House of the U. E. L C.

An outstanding event in Negro Missions history was the celebration at St. Paul's Church, Lutherville, Mansura, La., August 4, commemorating the 45th anniversary of ordination to the holy ministry of Rev. C. P. Thompson and also his 30th anniversary as pastor of the church. His son, Rev. O. R. Thompson of Holy Cross Church, Philadelphia, Pa., preached in the morning service, honoring his father's ordination anniversary. In the afternoon service, marking Pastor Thompson's third decade at Saint Paul's, Rev. E. R. Berger of Augustana Congregation, Alexandria, La., preached.

Business Manager Elmer Jagow of Concordia Teachers College, River Forest, received an honorary award for the college for operating the third-best food service among the colleges of the U. S. *Institutions Magazine,* which presented the awards at the annual convention of the National Restaurant Association, ranked Michigan State College first and Iowa State second.

Dr. F. W. J. Sylwester, 74, has been a professor at Concordia College, Portland, Oreg., for 50 years. On September 11 the school and faculty joined in a service of thanksgiving for Dr. Sylwester, who has been active in the church's ministerial training program longer than any other living professor in Synod. From 1905 to 1946 he was president of the college. The last nine years he has been librarian and teacher of mathematics. Two of his sons are pastors and four are parochial school teachers.

Rev. George J. Meyer, pastor of Immanuel Church, Bristol, Conn., since 1926, observed the golden anniversary of his ordination on August 7. He and his wife are the parents of five sons and five daughters, for all of whom the father performed the baptismal, confirmation, and marriage ceremonies.

The first four years of his ministry were spent in Alberta, Canada, where he traveled thousands of miles by sled, horseback, horse and buggy, and by rail to serve 13 stations. From 1909 to 1912 he was pastor at Egypt Mills, Mo.; the next eight years at Schumm, Ohio; and from 1920 to 1926 at Sauers, Ind.

The North Carolina Association of Jewish Rabbis at a September meeting in Little Switzerland, N. C., protested against class prayers and Bible readings in public schools of the state. The association, calling such practices "necessarily sectarian," resolved that the proper places for worship and religious instruction are the synagog, the home, and the church, which the public schools should neither supplement nor replace.

Soviet government printing house has begun printing 25,000 copies of the Bible because of popular demand, reports from Moscow state, according to officials of the American Bible Society in New York. The printing is being done under the auspices of the Russian Orthodox Church, which will also distribute the Bibles as they come off the presses, the reports said.

Parochial and private schools in the U. S. will enroll a record 4,469,000 students this fall, Dr. Samuel M. Brownell, U. S. Commissioner of Education, predicted early last month. The nation's school enrollment will be 39,557,000.

Of the private and parochial enrollment in the country, 90 per cent is in schools maintained by the Roman Catholic Church. A large part of the remainder is in schools affiliated with the Protestant Episcopal, Seventh-Day Adventist, Quaker, and Lutheran denominations, the Commissioner of Education said.

Three faculty members of Concordia Teachers College, River Forest, Ill., have recently received advanced degrees: Prof. Victor C. Krause was awarded the Ph. D. degree from the University of Minnesota in the field of Education; Prof. Neelak S. Tjernagel, the Ph. D. in History from the University of Iowa; and Elmer Jagow, business manager, the M. A. in Business Administration from Northwestern University.

Floyd J. Pemberton, a modest truck driver who lives with his family in Detroit, "is embarrassed at continually being called a hero and 'driver of the year' and being feted at banquets," the *Detroit Times* said. Last Christmas Eve Mr. Pemberton saved the lives of two women trapped in their burning auto. He reported only that he had "witnessed" an accident, but after the people found out what he had done, the honors followed.

When he learned that the Michigan Trucking Association was planning another banquet for him during the summer, he wrote his employer, president of the Commercial Carriers, Inc.: "You know how much I appreciate all the things people have done for me since I won the driver of the year award. . . . Bonnie, my wife, and I thought going to Washington and meeting 'Ike' was about the best thing that ever happened to us. . . . Now they are having another dinner for me in Detroit. . . . Bonnie and I think that maybe instead of having this dinner and people spending all that money on us, they could donate it to charity.

"That way we can make a lot of people happy and do a lot of good, too. . . . I have already had more than one man deserves, and I did not do anything that any other driver wouldn't do, too.

"Maybe the people that are giving this dinner would do this: they could give the money to my church and my Boy Scout troop. . . ."

The answer to the letter came from the president of Trailmobile, Inc., financial sponsors of the banquet, who said $500 budgeted for the dinner would be divided between the Scouts and Hosanna Lutheran Church, as Mr. Pemberton requested. The banquet was canceled "for most commendable reasons."

Pastor R. G. Pranschke of Hosanna Congregation has baptized the three Pemberton children. Their mother joined the congregation with an adult class last spring. Mr. Pemberton is still taking instructions between trips when he is home for a day or two.

Albert G. Erdmann, 48, businessman, became business manager and purchasing agent for Synod's Board for Missions in Foreign Countries, October 3, with offices in the Lutheran Building, St. Louis. Since 1952 he operated an upholstering business in Alton, Ill.

There are resident business managers for Synod's missions in Japan, New Guinea, and Formosa, said Rev. H. H. Koppelmann, Assistant Executive Secretary of the Board.

DETROIT TIMES

Floyd J. Pemberton of Detroit, a truck driver who saved the lives of two women trapped in a burning auto, is shown with his wife and children: Floyd, Jr., 12; Tommy, 10; and Baby Michael. The "driver of the year" put the brakes on plans for a testimonial banquet and steered to Hosanna Lutheran Church part of the sum budgeted for the dinner

Each of the approximately 5 Missouri Synod homes in the and Canada will be visited Synodical Sunday, November 6. thousand laymen are expected to the teams of home visitors in the gram called "Our Venture of F to tell Synod's members "the sto St. Paul." The phrase refers t work of the church body consi at the Fiscal and Visitors' Confe held in St. Paul, Minn., in July. John E. Herrmann's article, page

"Religious differences exist they should not be glossed ove uprooted," said Dr. Abram Sa president of Brandeis Unive Waltham, Mass., at the dedicatio the Mendel and Leah Berlin Ch for Jewish students on the cam Citing the advantages of having arate chapels for Protestant, Ro Catholic, and Jewish services, Sachar declared that "an altar w indifferently reveals either a Ch tian crucifix or a Jewish Torah, pending upon the button whic pressed, can more often offend t satisfy the devout among Christ and Jews" and that "such a de represents a victory for technol rather than for the deep-seated r gious spirit." He called nonden inational religious services at colle "completely unrealistic" and said t they are usually proposed by pe who address their prayers "To Wh It May Concern." He added that is not possible to check religious c ferences at the entrance of the u versity along with umbrellas a overshoes."

To direct traffic at or n churches, Pennsylvania's Gover George M. Leader has signed i law a bill empowering commission of the state's 60 first-class townsh to appoint special police. "The ra expansion of built-up areas in tow ships of the first class," said t governor's office, "would seem warrant the result sought by the a — the safety of pedestrians in t vicinity of churches."

The first Negro ever appoint minister of an all-white Methodi congregation, according to a *Religio News Service* report, is Rev. Simo P. Montgomery, who preached h first sermon as the new pastor Old Mystic Methodist Church, Ol Mystic, Conn., October 3.

A new Lutheran Chinese hymn was recently published by the Lu theran Missions Literature Society i Hong Kong. The Rev. Harold F Martinson of the Lutheran Unite Mission of the Evangelical Luthera Church was chairman of the com mittee which revised the first Lu theran hymnal in Chinese, publishe in 1920 and revised in 1924.

Music

sher: Concordia Publishing House

063. **The Journey to Bethlehem.** French carol melodies. Adapted and arranged by S. Drummond Wolff. 22 cents.

musical narrative of the last hours seph and Mary's journey to Bethle- with the choir intoning the hours ight. The holy couple sing short . The sixth and last stanza breaks into jubilation when the Savior is and ends with four rousing "Noels." w and novel number of 13 pages.

069. **Break Forth, O Beauteous Heavenly Light.** Harmonized by Joh. Seb. Bach. 18 cents.

rom the famous *Christmas Oratorio.* y editions of this chorale are avail-, but with one stanza only. This edi- offers two additional stanzas by bert Bouman, making the effort th while as an anthem. The original has been lowered a whole step.

078. **God So Loved the World.** By Jan Bender. A cappella. 20 cents.

fan Bender, a German composer, sents an excellent, fluent, well-written ral composition. A sevenfold Amen cludes the seven pages.

1058. **A Babe Is Born.** English traditional carol. Setting by Paul Bouman. A cappella. 18 cents.

A beautiful melody rising to a climax the second and third lines; the anti- nax of the fourth line culminates on initial key note.

1083. **O Holy Child, We Welcome Thee.** Bohemian carol. Arranged by Carl Halter. SAB. 18 cents.

A very easy and graceful carol for ee voices: soprano, alto, baritone. gan accompaniment.

1087. **To Us a Child of Hope Is Born.** SAB. Setting by Adolf Strube. 16 cents.

Adolf Strube wrote a good, easy, ee-part setting for the chorale *Lobt tt, ihr Christen, allzugleich,* for which lody J. S. Bach wrote four four-part rmonizations. The three-part setting l prove quite satisfactory and grati- ng.

1090. **Snowy Flakes Are Falling Softly.** Polish carol tune. Setting by Healey Willan. Unison only. Accompanied. 18 cents.

A delightful carol. May be sung as olo in church or home, or by children Christmas programs in school, Sun- y school, church, or home.

1091. **Come, Jesus, Holy Child.** Tune: *Puer nobis nascitur.* Setting by Healey Willan. Unison and descant. 16 cents.

A charming Christmas melody. The narks appearing under the carol *owy Flakes Are Falling Softly* are plicable to *Come, Jesus, Holy Child.* e tune is found in the *Lutheran mnal.* Accompanied.

Chorale Prelude on Croft's 136th. By John Blackburn. No. 97-3946. 75 cents.

The composer of this *Prelude* is an organist in Canada.

The hymn, 580 in *The Lutheran Hymnal,* serves as introduction — full, high, fortissimo chords on the Great, each line interspersed with an ascending or descending 16-note passage of two measures on the full Swell. Then follows an allegro moderato trio of four pages, with the melody played on an 8′ stop on the pedal, and above it, smoothly flowing contrapuntal music. An excellent festival prelude, also useful as a postlude.

Three Motets. By Johann Pachelbel: No. 97-7568. The Lord God Reigneth, Psalm 99. 24 pages. $1.10. No. 97-7569. Now Thank We All Our God. Motet. 20 pages. $1.00. No. 97-7570. Shout to the Lord. Psalm 100. 34 pages. $1.40. Compositions for Double-Chorus and Basso Continuo.

Johann Pachelbel, famous organist of Erfurt and Nuremberg, also furnished his parishes with original compositions for the church choir. Three of these have been made available by the joint efforts of Concordia Publishing House and the Baerenreiter Verlag in Germany. Here we have good, simple choir music, also quite effective, colorful, and euphonious. Hans Heinrich Eggebrecht is the editor. The German text has been preserved, and Walter E. Buszin has written the English translation.

The Continuo may be played on the organ as an accompaniment. Various musical instruments may also be used to support the choir; to add richness and color to either or both choruses; to strengthen one or the other section; or to add power and brilliance to the *cantus firmus* of the chorale.

These Pachelbel compositions offer something new and different for most choirs. They leave the well-beaten path of four-part choruses and are suitable for almost every Sunday, or for special occasions and sacred concerts. Your singers and your congregation will be thrilled with this music.

Missa Brevis in G for Male Voices. By Healey Willan. 60 cents. CH1066.

Here we are offered something new and eminently good — a male-choir setting for some of the music of the Communion Liturgy: Kyrie Eleison, Gloria in Excelsis, Sanctus, and Agnus Dei.

Ambitious male choirs may grace, on special occasions perhaps, a Communion service. Any one of the four numbers may be sung separately in a service; also separately or consecutively at a concert.

At colleges, universities, and seminaries, where male voices are more plentiful and easier to assemble than in congregations, the Willan *Missa Brevis* will be welcomed as an important contribution to the services. Smoothly flowing, graceful, expressive contrapuntal melodies characterize the music, which should not prove difficult to sing.

The Willan *Missa* was commissioned by the Lyceum Committee of the Students' Association of Concordia Seminary, St. Louis, Mo. It has been publicly performed in concerts by the Seminary Chorus under the direction of Dr. Wm. B. Heyne, also at a Communion service on Ascension Day in the chapel of the seminary. We shall eagerly await reports and impressions of this masterpiece of contrapuntal art; we feel certain that they will be favorable and enthusiastic.

WALTER WISMAR

Books

The Office of Woman in the Church. By Dr. F. Zerbst, Vienna. Translation by Dr. A. G. Merkens, St. Louis. Concordia Publishing House, Saint Louis. 128 pages, $1.00.

An excellent treatise on this question, containing a thorough examination of the pertinent Scripture passages (1 Cor. 11:2-16; 14:34-36; 1 Tim. 2:11-15), followed by a historical survey and a presentation of the theological foundation for the practical administration of this timely problem. The translation reads like an original.

Teen-Agers Need Parents. By A. J. Bueltmann, Parent Guidance Series No. 4. St. Louis: Concordia Publishing House, n. d. 47 pages. 30 cents.

This is the fourth in a series of study booklets for parents planned by the Family Life Committee. Earlier titles were: *Your Child and You, Making Home Life Christian,* and *Happiness Is Homemade.*

The eight topics in this guide are well constructed. The object of each discussion is to provide parents with an understanding of the basic conflicts of teen-agers before detailing a practical course of action. The writer, devoted to the life situation of the family, exhibits a wise use of modern psychology. The teen-ager is not presented as a problem but rather a young adult growing to self-mastery. The sympathetic discussion of the religious problems of teen-agers (cf. Ch. III) would be an excellent subject for an hour in any pastoral conference.

Mind at Ease. By Alfred Doerffler. Concordia Publishing House. 131 pages. 7½×5 in. Cloth $1.50. Paper $1.00.

Pastor Alfred Doerffler is already treasured in many homes through his meditations for the sick, *Yoke Made Easy* and *Burden Made Light,* and devotions for the older Christian, *Treasures of Hope.* In this new volume his target is not exclusively the ill or suffering Christian, although several pages of "Prayers for the Sickroom" are appended. Nevertheless, the author's keen sense of the underlying problem in human suffering is evident in all of these meditations, namely, man's need of forgiveness and peace with God. Based on an extract from the Psalms and capped with a brief prayer, literally each one of the 67 devotions speaks the comfort of the Christian in Jesus Christ. Occasionally entire Psalms are printed out for meditation. This is a precious book, not to be confused with the "peace-of-mind" literature of our time.

RICHARD R. CAEMMERER

Deaths

Walter H. Matthes (January 24, 1890, Adrian, Mich., to May 23, 1955, Detroit, Mich.), son of Frederick and Caroline Schwartz Matthes; graduated Addison Teachers' Seminary, Addison, Ill., 1909.

He taught at St. John's School, Meriden, Conn., 1909—12, and Bethany School, Detroit, 1912 until his death. He had been a member of the board of governors of the Detroit Lutheran High School and chairman of the Detroit Teachers Conference.

He is survived by his widow, the former Margaret Nagel, whom he married in 1914; a son, William; and a daughter, Margaret, wife of Rev. Theodore Teyler, Peoria, Ill.

The undersigned conducted the funeral services May 26 in Bethany Church. Dr. Samuel Roth and Rev. Frank J. Pies spoke for the Michigan District and the Detroit Lutheran High School, respectively. Rev. Oswald G. L. Riess preached and read the committal rites at Forest Lawn Cemetery, Detroit.

KENNETH M. LINDSAY

Alexander Heidel (January 30, 1907, Entre Rios, Argentina, to June 19, 1955, Chicago, Ill.), son of Philip and Catherine Heidel, completed his pretheological training at Porto Alegre, Brazil; came to the U. S. in 1927, graduated from Concordia Seminary, St. Louis, 1928, B. D.; S. T. M., 1929; Ph. D., University of Chicago, 1936; author of *The Babylonian Genesis*.

He was ordained in St. John's Church, Grand Haven, Mich., 1931; taught at Concordia College, Austin, Tex., 1929—1931; University of Chicago since 1932. He was a member of the Oriental Institute.

He is survived by his wife, the former Edna May Zimmerman, and four children: Carl, Paul, Mary, and Ruth — all at home; and five brothers, two sisters, and his mother, who live in South America.

While on a Fulbright Scholarship, which enabled him to do research in Iraq, he became ill there (not in Prague, as misstated in the July 5 WITNESS).

Funeral services were conducted at St. Stephen's Church, Chicago, June 21. Rev. Oscar Fedder officiated; Rev. John Bauermeister read the obituary, and the undersigned preached the sermon. Interment was in Grand Haven.

RAYMOND A. WITT

Oswald H. Knoll (January 17, 1894, Frankenmuth, Mich., to June 23, 1955, Frankenmuth, Mich.), son of Jacob and Anna Bernthal Knoll; graduated Concordia College, Milwaukee, Wis., 1916, and Concordia Seminary, St. Louis, 1919.

He served as assistant professor at St. John's College, Winfield, Kans., 1919 to 1920; and pastor of congregations in Natoma, Kans., 1920—1925; Ellsworth, Kans., 1925—1928; Bridgman, Mich., 1928 to 1942; Macomb, Mich., 1942 until his retirement in 1945.

He is survived by his wife, the former Clara Bernthal of Frankenmuth, whom he married in 1920; one daughter: Mrs. Ralph Kaiser, Macomb, Mich.; and three sons: Robert, Glenn, and Alan.

Funeral services were conducted June 25 in St. Lorenz Church, Frankenmuth, by his pastors, M. E. Mayer and A. C. Klammer. Interment was in St. Lorenz Cemetery.

M. E. MAYER

Theodore J. Braun (November 26, 1881, Giddings, Tex., to June 24, 1955, Detroit), son of Christian and Pauline Birkmann Braun; graduated Addison Teachers' Seminary, 1902; taught in Saint Stephen's Lutheran School, Detroit, 1902 until his retirement in 1936; was treasurer of the Michigan District Church Extension Board, 1938—1955.

His wife, the former Rose Daniel, whom he married in 1905, died in 1906. A daughter, Mrs. Elsie Polzin, survives.

The undersigned conducted the funeral services June 27 in St. Stephen's Church. Rev. H. P. Fehner, Vice-President of the Michigan District, and Dr. S. J. Roth, Superintendent of Schools for the District, spoke words of comfort. Interment was in Glen Eden Lutheran Memorial Park.

KURT T. LOHRMANN

Henry G. Oermann (April 18, 1888, York, Pa., to June 26, 1955, York, Pa.), son of Casper and Wilhelmina Moellering Oermann; graduated Concordia College, Hawthorne, N. Y., 1909, and Concordia Seminary, St. Louis, 1912.

He served eight mission stations in and near Meherrin, Va., 1912—1914; Martin Luther Church, Punxsutawney, Pa., and Emmanuel Church, Dubois, Pa., 1914 until his retirement in 1953.

He is survived by his widow, the former Minnie Juengel, whom he married in 1913; three sons: Dr. Karl and Rev. Edward, Pittsburgh, Pa., and Claude, Syracuse, N. Y.; and two daughters: Mrs. Curtis Thomas and Vida. One son preceded him in death.

Assisted by Rev. Samuel S. Shore, the undersigned conducted the funeral services June 29 in St. John's Church, York. Interment was at Greenmount Cemetery.

ENNO A. SCHMOOCK

Noah Sereres (June 13, 1887, Parry Sound District, Ont., Can., to June 29, 1955, Jefferson, Iowa), son of Samuel and Sophia Gates Sereres; graduated Concordia Seminary, Springfield, 1910.

He served churches in and near Palmer Rapids and Germanicus, Ont., 1910 to 1913; Vernon, Colo., 1913—1915; Carroll, Nebr., 1915—1922; and Powhattan, Kans., 1922 until his retirement in 1941.

He is survived by his wife, the former Emma Krueger, whom he married in 1910; and a son, Dr. Edgar, Kansas City, Kans.

The undersigned conducted the funeral services July 2 in Trinity Church, Jefferson. Interment was in Willow Cemetery.

WALTER G. SCHULTZ

Walter Klausing (October 10, 1892, Wren, Ohio, to July 2, 1955, Fort Wayne, Ind.), son of John and Emily Berghaeger Klausing; graduated Concordia College, Fort Wayne, 1912, and Concordia Seminary, St. Louis, 1915.

He was assistant professor at Concordia College, Fort Wayne, 1915—1917; pastor of St. John's Church, Whitley County, Ind., 1917—1922; Concordia Church, Fort Wayne, 1922 until his death; president of the Lutheran Deaconess Association, Fort Wayne Lutheran Missionary Association, and Fort Wayne Pastoral Conference; member of board of directors of Lutheran S Service, Lutheran Hospital, and cordia College, all of Fort Wayne; Visitor of Circuit 1, Fort Wayne.

He is survived by his wife, the fo Anna Mehl, whom he married in three daughters: Emily, wife Rev. Robert Helberg, Texarkana, Anne (Mrs. Byron Popp) and Car (Mrs. Robert Smallwood), Fort Wa and two sons: Walter Jr., Fort Wa and Herbert, U. S. M. C., Great Lakes

Funeral services were condu July 6 in Concordia Church. Prof. E Schnedler officiated; President Otto Krueger spoke for the Central Dist Dr. Paul Dannenfeldt for the Fort W Pastoral Conference, the Lutheran sionary Association and Concordia lege; and Rev. Arnold Krentz for Lutheran Deaconess Association Lutheran Social Service. The und signed read the committal rites in C cordia Lutheran Cemetery.

OSMAR O. LEHENBAUE

John H. Iverson (March 18, 1 Dennison, Iowa, to July 9, 1955, Spri field, Ill.), son of Knud and J Jurgensen Iverson; graduated Conco Seminary, Springfield, 1906.

He served churches at Zulch Kurten, Tex., 1906—1915; Glidden, Io 1915—1918; St. Paul's Church, Ida Gr Iowa, 1918 until his retirement in 1

He is survived by his wife, former Louise Yaeck, whom he marr in 1906; two sons: John C. and Ed and four daughters: Mrs. Ernest Jens Mrs. Ronald Tubbs, Mrs. Lawre Chapman, and Mrs. Jack Faucon.

The undersigned conducted the neral services on July 13 in a Sprin field funeral home. Interment was Oak Ridge Cemetery, Springfield.

MARTIN H. SOMMERFELD

George A. Koch (March 7, 18 Petersburg, Ill., to September 17, 19 Grand Mound, Iowa), son of Rev. Geo and Pauline Emden Koch; graduat Concordia College, Milwaukee, 1919, a Concordia Seminary, St. Louis, 1922.

He held pastorates at Alamosa, Col 1922—26; and in Iowa at Odebolt, 19 to 1930; Hampton, 1930—47; Readly Washington, and Wellman, 1947—49; a Grand Mound, 1949 until his death. the Iowa District East he had been Vis tor, member of the Board of Directo secretary of Student Aid and Institution Missions, and editor of the *Iowa Distri East Edition* of the LUTHERAN WITNES He served on the board of directors the Lutheran Home-Finding Society Fort Dodge and as chaplain of the Lu theran Hospital, Hampton.

He is survived by his widow, the fo mer Clara Beer, whom he married 1922; three sons: Charles and Gerhard Houston, Tex.; and George, Jr., Wash ington, D. C.; three brothers: Julius Peoria, Ill.; Theodore, Boone, Iowa; an Alfred, Garner, Iowa; and two sisters Mrs. Ruth Kruse and Mrs. Erna Fenge

The undersigned conducted the fu neral services September 20 in Immanue Church, Grand Mound, and read th committal rites at Hampton. Presiden W. D. Oetting and Visitor Theodore J Eickelberg spoke for the District and th circuit, respectively.

IMMANUEL G. KITZMANN

Announcements

Ordinations and Installations

ained:

v, Arnold, St. John, Suring, Wis., as mis-ary in England, by Otto W. Schreiber, t. 18.

CANDIDATES

ained and Installed:

ke, Lloyd E., Gethsemane, Decatur, Ga., Howard G. Welch, Sept. 18.

lmeyer, Darwood, St. Luke, Reno, Nev., George C. Schroeder, Sept. 18.

, William L., ord., Our Redeemer, Au-ta, Ga., by Erdmann A. Frenk, Sept. 11; Trinity, Morrill, Nebr., by William H. nemann, Sept. 18.

k, Elmer E., First Luth., Cleveland, n., by Herman Scherer, Aug. 28.

eder, Roy P., St. Peter, near Vincennes, ., by A. L. Scheidt, Sept. 25.

PASTORS

talled:

s, Edgar H., Calvary, Indianapolis, Ind., Harry L. Krueckeberg, Sept. 18.

enbuehler, Lorenz W., Emmanuel, mpton, Va., by Paul A. Plawin, Sept. 18.

es, Ray E., Mission, Laredo, Tex., by Al-d O. Rast, Sept. 25.

, Delmar W., Grace, Atwood; Immanuel, dell, Kans., by Walter H. Seefeldt, ot. 11.

an, Armin H., St. Paul, Lockport, Ill., Walter F. Pieper, Sept. 4.

r, Harry G., as prof. of Practical The-gy, Concordia Seminary, St. Louis, Mo., Pres. T. A. Weinhold, Sept. 18.

ner, Elmer H., St. John (additional arge), Montrose, S. Dak., by Walter tschke, Sept. 11.

e, Martin H., Trinity, Hudson, Wis., by nald W. Goetsch, Sept. 25.

, Walter A., Redeemer, Boyd, Minn., by K. Hill, Aug. 28.

ers, Darrell, Bethlehem, Brooklyn, N. Y., Robert J. Riedel, Sept. 11.

er, Erwin L., as prof. of Systematic The-gy, Concordia Seminary, St. Louis, Mo., Pres. T. A. Weinhold, Sept. 18.

nann, Gottfried H., St. John, Colton, lif., by R. F. Knaus, Sept. 11.

, W. Allen, Nazareth, Milwaukee, Wis., by vald M. Plass, Sept. 25.

nann, Martin, St. Paul, Leavenworth, ans., by E. Bickel, Sept. 18.

ler, Elmer, Trinity, White Bear Lake, inn., by Pres. H. A. Gamber, Sept. 25.

e, Edwin G., Christ, River Rouge, Detroit, ich., by A. H. Gehner, Sept. 25.

oeder, Albert F. L., St. Paul, Cambridge, ebr., by Theodore H. Vogel, Sept. 25.

oeder, Arthur F., Bethlehem, River Grove, ., by Walter G. Schmidt, Sept. 18.

ing, Carl M., Nicolai, Canby, Minn., by K. Hill, Aug. 28.

le, Gilbert A., as prof. of Historical The-gy, Concordia Seminary, St. Louis, Mo., Pres. T. A. Weinhold, Sept. 18.

g, Walter D., St. John, Pleasant Plains; manuel, Farmingdale, Ill., by W. C. kemeyer, Sept. 25.

sman, Robert W., Zion, Diggins; St. Paul, arshfield, Mo., by E. H. Koerber, Sept. 25.

mmissioned:

m, William, as missionary in the Atlantic strict, in Grace, Central Islip, L. I., N. Y., Clifford G. Meyer, Sept. 18.

e, Bernard O., as missionary in the South isconsin District in Walther Memorial, lwaukee, Wis., by George Beiderwieden, ., Sept. 25.

ducted:

hlich, Charles D., as instructor in New stament Greek, Concordia Seminary, Louis, Mo., by Pres. T. A. Weinhold, pt. 18.

f, Richard, as instructor at Concordia llege, Austin, Tex., by Pres. G. J. Beto, pt. 25.

itz, Marvin, as instructor at Concordia llege, Austin, Tex., by Pres. G. J. Beto, pt. 25.

er, Donald P., as instructor of Philosophy, ncordia Seminary, St. Louis, Mo., by Pres. A. Weinhold, Sept. 18.

ann, Henry W., assistant prof. of Sys-matic Theology, Concordia Seminary, Louis, Mo., by Pres. T. A. Weinhold, pt. 18.

TEACHERS

Installed:

Aaberg, Cand. John, St. Paul, Knoke, Iowa, by A. F. Rehder, Sept. 4.

Albrecht, Cand. Arthur, Immanuel, Hooper, Nebr., by E. Eckhardt, Aug. 14.

Arnholt, Cand. William, St. Mark, Cleveland, Ohio, by Arno E. Krentz, Sept. 18.

Bayer, Lester, as assistant professor, Concordia College, Austin, Tex., by Prof. G. J. Beto, Sept. 25.

Bessel, Cand. William A., St. Paul, Ottawa, Ont., Can., by C. H. Neuhaus, Sept. 12, 1954.

Bittner, Eldor W., St. Peter, Richmond, Mich., by Albert P. Knoll, Sept. 18.

Christian, Walter H., The Apostles, Melrose Park, Ill., by W. L. Bartling, Sept. 18.

Decker, Wilbur, Trinity, Elgin, Minn., by Edw. A. Lazarz, Aug. 28.

Dittberner, Cand. David, Gethsemane, St. Paul, Minn., by Paul M. Krause, Sept. 18.

Eggold, Robert I., Faith, Livonia, Mich., by R. A. Grunow, Sept. 18.

Elbert, Gerhard, St. James, Chicago, Ill., by A. C. Dahms, Sept. 18.

Felten, Henry L., Trinity, Indianapolis, Ind., by Walter Maas, Aug. 28.

Firnhaber, Walter C., Trinity, Pueblo, Colo., by V. Felten, Sept. 11.

Fricke, Cand. Raymond W., Immanuel, Glenview, Ill., by Ervin C. Rodehorst, Aug. 28.

Galik, Cand. Paul, Jr., Holy Cross, Chicago, Ill., by A. H. Constien, Aug. 28.

Geyer, Bernard J., Trinity, Monroe, Mich., by H. B. Fehner, Sept. 25.

Grotelueschen, Cand. Marlin, Our Savior, Lake Worth, Fla., by Robert L. Lail, Sept. 4.

Gudmundson, Harry E., St. Paul, Hammond, Ind., by Dr. Walter F. Lichtsinn, Sept. 25.

Haase, Cand. Robert, St. John, Chicago, Ill., by Henry Blanke, Sept. 18.

Heideman, Donald W., Bethesda, Chicago, Ill., by Frank P. Wittmer, Sept. 18.

Helm, Cand. Norman W., Gethsemane, Rochester (Brooklands), Mich., by Norman H. Kuck, Aug. 28.

Hingst, Cand. Donald, West Portal, San Francisco, Calif., by A. H. Haake, Sept. 11.

Klausmeier, Cand. Howard, St. Paul, Royal Oak, Mich., by R. L. Schlecht, Sept. 18.

Knauft, Cand. Paul, St. Andrew, Chicago, Ill., by M. Frick, Sept. 11.

Koth, Cand. Arthur C., St. Paul, Melrose Park, Ill., by P. L. Kluender, Sept. 18.

Krach, George M., Holy Cross, Saginaw, Mich., by Harold F. Krach, Sept. 11.

Krause, Richard O., Christ Memorial, Milwaukee, Wis., by John F. Johnson, Sept. 18.

Kuehm, Lewis J., Pilgrim, Chicago, Ill., by H. C. Steinhoff, Sept. 25.

Lange, Cand. James A., St. John, Glendale, L. I., N. Y., by Martin T. Steege, Sept. 18.

Lindhorst, Cand. Harold F., St. Paul, Rockford, Ill., by M. R. Fritz, Sept. 11.

Marten, Cand. Donald E., First St. John, Chicago, Ill., by Carl E. Krog, Sept. 18.

Marty, Cand. Robert, Trinity, Stockton, Calif., by W. G. Polack, Sept. 11.

McCain, Cand. Paul B., Immanuel, Baltimore, Md., by E. A. Cassens, Aug. 28.

Nahnsen, Cand. Thomas, St. Luke, Cleveland, Ohio, by Walter A. Kirk, Sept. 11.

Prange, Glen, Immanuel, St. Charles, Mo., by Frederic Niedner, Sept. 11.

Rodenbeck, Ronald, Holy Cross, Fort Wayne, Ind., by Clifford E. Aulick, Sept. 11.

Scheck, Cand. Donald E., Holy Cross, Chicago, Ill., by A. H. Constien, Aug. 28.

Schilling, Cand. Raymond L., St. Paul, Melrose Park, Ill., by P. L. Kluender, Sept. 18.

Schmidt, Cand. Harold, Trinity, Bloomington, Ill., by Herman A. Etzold, Sept. 18.

Schmidt, Cand. Ralph, Bethlehem, Broadview, Ill., by A. C. Hallmann, Sept. 25.

Sievert, Fred, Immanuel, Danbury, Conn., by Bernard W. Janssen, Sept. 4.

Smith, Robert, Immanuel, Valparaiso, Ind., by O. W. Toelke, Sept. 18.

Stuckwisch, Cand. Harlan, Zion, St. Louis, Mo., by R. G. Moeller, Sept. 11.

Temme, Cand. Edwin G., St. John, Glendale, Wis., by L. W. Mahnke, Sept. 18.

Trampe, Cand. Ronald, instructor at Concordia College, Austin, Tex., by Pres. G. J. Beto, Sept. 25.

Ullrich, Cand. Edwin, Redeemer, Glendale, L. I., N. Y., by Frederic W. Abel, Sept. 11.

Waldburger, Cand. Kenneth, Trinity, Menasha, Wis., by Walter E. Lichtsinn, Sept. 25.

Wiesehan, Edward, St. Paul, North Hollywood, Calif., by Alvin E. Wagner, Sept. 18.

Witt, Arthur L., St. Matthew, New York, N. Y., by Alfred W. Trinklein, Sept. 21.

Zehnder, Frederick, St. Mark, Cleveland, Ohio, by Arno E. Krentz, Sept. 18.

Zoellmer, Cand. Val Jean, St. Paul, Fairmont, Minn., by Otto F. Krause, Sept. 18.

Official Notice

The colloquy committee of the faculty of Concordia Teachers College, Seward, Nebr., hereby reports that *Leonard C. Glaser* of Tacoma, Wash., who presented himself for a colloquy, has shown a commendable degree of understanding of the doctrines of Scriptures and an adequate knowledge of the professional fields, together with a fine attitude toward the teaching ministry of our church.

We hereby declare him eligible for the office of a Christian day school teacher.

THE FACULTY COLLOQUY COMMITTEE: Drs. *Theo. G. Stelzer; Paul A. Zimmerman; L. G. Bickel*, secretary.

Election Result

Rev. Justus Kretzmann, Florissant, Mo., has been called as Professor of Missions, Concordia Seminary, St. Louis, Mo. — FREDERIC NIEDNER, D. D., *Secretary*, Board of Control.

Delegates to 1956 Synodical Convention

The 43d regular convention of The Lutheran Church — Missouri Synod, being the 28th Delegate Synod, will meet at St. Paul, Minn., June 20 to 30, 1956. The first step to be taken in preparation for this convention will be the *election of lay delegates* by the congregations to whom this duty was assigned by the respective District conventions. All these congregations are herewith asked kindly to elect such delegates as soon as possible and report their names and addresses to their District Secretary, who will then send the list of pastoral and lay delegates, arranged according to the electoral circuits in his District, to the undersigned Secretary of Synod. We must have this list at an early date for the use of the Committee on Nominations, which must first be appointed from this list by the Selections Committee. (Cf. *Handbook*, Sec. 2.139 f.) A more complete list will have to be made later. — M. F. KRETZMANN, *Secretary of Synod.*

L. M. M. A. Meeting

The Third Annual Convention of the *Lutheran Medical Mission Association* will be held in St. Louis, Mo., November 12 and 13. All active and associate members are invited to attend. For accommodations, send a postal card to L. M. M. A., 210 N. Broadway, Saint Louis 2, Mo.

Notices

Anyone knowing of Lutherans living in or near Coeur d' Alene, Idaho, please write: REV. NATHAN LOESCH, Box 865, Bonners Ferry, Idaho.

Anyone knowing of Lutherans living in Reed Springs Junction, Branson, Hollister, Forsyth, Taneyville, Rockaway Beach, Kirbyville, Walnut Shade, and Blue Eye, Mo., and in Omaha and Harrison, Ark., please write: VICAR RAY MACK, St. Paul's Lutheran Church, Branson, Mo.

Tourists visiting near Lake Wales (home of Bok Singing Tower and The Great Masterpiece) in Central Florida are invited to Lake Wales Lutheran Church, Sunday school, 9:30 A. M.; service, 10:45 A. M. Congregation meets in Women's Club Building until first unit of church will be completed. REV. H. KRAMER, 1040 Sunset Dr., Lake Wales, Fla.

Available

Communion ware (Thomas), aluminum, individual service: two trays with cover and two bread plates; to any congregation for postage. REV. O. E. KROHN, Box 132, Shelton, Nebr.

Used *altar cloths* of velvet and of lace. — MRS. CHARLES WILDY, First Lutheran Church, Sixth and Walnut St., Blytheville, Ark.

Changes of Address

Pastors:

Bauermeister, John, 3255 N. Central Ave., Indianapolis 5, Ind.
Broetzmann, T. W., R. 5, Marshfield, Wis.
Buelow, Leonard P., 601 S. Union, Shawano, Wis.
Christiansen, Donald A., 2527 Jackson, Bellevue, Nebr.
Ehrfurth, Carl P., Box 4, Forestville, Wis.
Engelbrecht, Harold H., 5105 N. Seventh Ave., Phoenix, Ariz.
Fehrmann, Walter E., 1930 Neyer Ave., Cincinnati 23, Ohio
Finger, Andrew R., 19 Brookfield Circle, Framingham, Mass.

Fleckenstein, Hugo H., *em.*, 1311 W. Walnut, Bloomington, Ill.
Fritze, Andrew, 117 Maya Ave., Colombo 6, Ceylon
Gagern, John M., 850 S. Military, Dearborn, Mich.
Gritzke, Warren W., 4831 Clo[illegible]r Lane, Toledo 13, Ohio
Growcock, Victor, 9627 Greenview Dr., Crestwood, St. Louis 19, Mo.
Hartenberger, Martin J., 1024 N. Delrose, Wichita 14, Kans.
Heimsoth, Norman W., 2290 S. Humboldt, Denver 10, Colo.
Hofius, Emil C., *em.*, 228 Park Ave., Glendale 22, Mo.
Hopmann, Prof. Roland A., St. Paul's College, Concordia, Mo.
Janssen, Immanuel R., 8140 E. Houston Rd., Houston 16, Tex.
Kesselmeyer, Darwood, 908 Russell Way, Sparks, Nev.
Koehler, Wilbur L., 13503 Trans Canada Hwy., North Surrey, B. C., Can.
Laesch, Norman T., 203 S. Bureau, Creston, Iowa
Leege, Robert J., 4316 E. 163d St., Cleveland 28, Ohio
Lehenbauer, Herman C., 711 N. Bigelow, Peoria, Ill.
Luebkeman, Walter T., 1836 B St., Hayward, Calif.
Maas, William E., 122 W. Ridge, Marquette, Mich.
Merklinger, Chaplain (Major) H. A., Senior Chaplain (P), Hq. 2 Cdn. Inf. Bde, CAPO 5050, c/o P. M., Montreal, Quebec, Can.
Moeller, Howard C., Kadoka, S. Dak.
Moeller, Theodore C., 8709 N. Meridian, Indianapolis 20, Ind.
Petzoldt, Waldemar B., St. Francis, Kans.
Pflueger, Irvin E., 22 Maple, Mahwah, N. J.
Poellot, Prof. Daniel E., 1046 Bonnie Brae, River Forest, Ill.
Mirly, Herbert H., Box 106, Ambler, Pa.
Reetz, Gordon D., 7635 Third St. Rd., Louisville, Ky.
Rimpler, Elmer, 2480 S. Shore Blvd., White Bear Lake, Minn.
Rische, Gerhardt, 922 Fourth Ave., S., Columbus, Miss.
Saeger, John R., Box 343, Ponchatoula, La.
Schaefer, Henry L., Tyler, N. Dak.
Schinnerer, Richard A., 2653 Fairfield, San Diego 17, Calif.
Schnute, Alvin, 20570 Kentfield, Detroit 19, Mich.
Steinbauer, Herbert L., 621 E. York Ave., Flint 5, Mich.
Sylwester, Chaplain Oscar L., 309 Hirth St., Columbia, Mo.
Walker, Julius M., 3105 12th St., N., St. Petersburg 4, Fla.
Wegener, Fred A., 614 S. Cedar, Ottawa, Kans.
Werfelmann, Ernst F., 2379 N. Teutonia Ave., Milwaukee 6, Wis.
Zeeb, Otto T., Paseo De Las Palmas 1910, Lomas De Chapultepec, Mexico 10, D. F.

Teachers:

Armbrecht, Louis H., Frankenmuth, Mich.
Behrens, Ernest J., 526 Farnham, Lincoln Park, Mich.
Cattau, Rollin C., 329 N. Colfax, West Point, Nebr.
Gabriel, Louis, 7056 W. 86th, Oak Lawn, Ill.
Juergensen, Traugott L., 4533 Harris, Gary, Ind.
Kell, Donald L., 416½ La Salle, St. Joseph, Mich.
Knopp, Allen, 421 E. McCarty, Jefferson City, Mo.
Labrenz, Theodore, 1109 W. 89th, Los Angeles 44, Calif.
Schleef, Alfred E., 6044 Calumet Ave, Hammond, Ind.
Timmerman, Willard L., 3191 S. Evelyn Way, Denver 22, C[illegible]
Valleskey, Roman C., 531 Kirby Dr., Lansing 15, Mich.
Voigt, Harry R., St. Paul's College, Concordia, Mo.
Welsh, Robert G., 7501 Bradbury, Ap[illegible] Fort Wayne 6, Ind.
Winterstein, Arno F., Yorkville, Ill.
Wolf, Robert L., 1731½ N. Second St., Mankato, Minn.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau**, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

What are we doing for Missions

SYNOD

BUDGET		RECEIVED
$9,100,000.00	JAN.	$ ——
8,341,666.66	DEC.	——
7,583,333.33	NOV.	——
6,825,000.00	OCT.	——
6,066,666.66	SEPT.	3,893,106.48
5,308,333.33	AUG.	3,377,327.52
4,550,000.00	JULY	2,939,676.32
3,791,666.66	JUNE	2,449,051.25
3,033,333.33	MAY	1,970,470.12
2,275,000.00	APRIL	1,376,852.17
1,516,666.66	MARCH	779,935.28
758,333.33	FEB.	376,175.20

DISTRICT

Alberta and British Columbia	$ 9,559.30
Atlantic	127,979.57
California and Nevada	66,420.70
Central	388,790.43
Central Illinois	126,247.14
Colorado	33,154.52
Eastern	92,881.21
English	220,994.59
Florida-Georgia	13,491.46
Iowa East	90,885.77
Iowa West	151,046.74
Kansas	104,081.07
Manitoba and Saskatchewan	5,904.83
Michigan	388,626.74
Minnesota	331,216.99
Montana	13,224.14
North Dakota	47,465.77
North Wisconsin	152,176.52
Northern Illinois	319,052.37
Northern Nebraska	95,988.69
Northwest	73,957.42
Oklahoma	24,461.84
Ontario	28,000.00
South Dakota	35,428.78
South Wisconsin	194,994.81
Southeastern	66,218.71
Southern	12,424.87
Southern California	58,867.98
Southern Illinois	83,999.05
Southern Nebraska	99,253.65
Texas	64,764.18
Western	289,019.85
TOTAL FROM DISTRICTS, Feb. 1, 1955 to Sept. 30, 1955	$3,810,579.69

OPERATING STATEMENT

	1954	1955
Cash Requirements, Feb. 1 to Sept. 30	$5,400,000.00	$6,066,666.66
Cash Receipts, Feb. 1 to Sept. 30	3,351,661.46	3,893,106.48
DEFICIT	$2,048,338.54	$2,173,560.18

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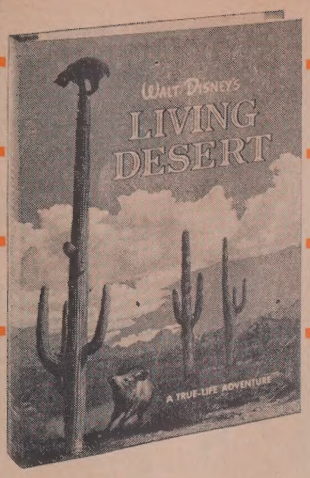

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